



The Historiographer

#146

of the Episcopal Diocese of Connecticut

December
1988

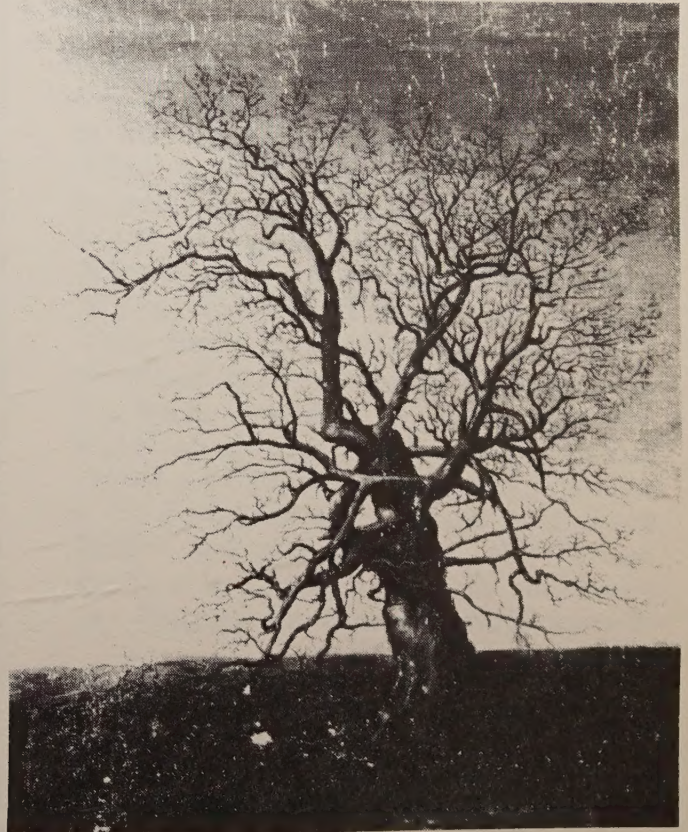
1335 Asylum Avenue Hartford, Connecticut 06105

ISSN 0018-2591

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JAN 04 1988

CONNECTICUT ANGLICANISM DEFENDS ITSELF



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[This important tract has an "Appendix" which will be
reprinted in the next issue: 146 Supplement.]

**VINDICATION
OF THE
WORSHIP of GOD**

According to the
Church of England,

FROM THE
Aspersions cast upon it

By Mr. Jonathan Dickinson, In a Sermon Preached
at Newark, June 2. 1736. and by J. G.

Being a Letter to the Members of the Church of
England at NEWARK.

By JOHN BEACH, A.M.

Prov. 18. 17 *He that is first in his own Cause, seemeth Just, but his Neighbour cometh and searcheth him.*

1 Thes. 5. 21. *Prove all things, hold fast that which is Good.*

Printed and Sold by William Bradford in N. York,
1736.

To the Members of the Church
of England, at Newark.

Dear Brethren,

WHEN I first heard of the Publishing of Mr. Dickinsons Sermon, which was design'd to prove the Unlawfulness of conforming to the Church of England, I felt a strong desire to read it, as soon as possible; for I had a great Opinion of that Gentleman, and thought, if any Thing New could be said in that Cause, he would say it; besides his singular Dexterity in setting off, any Cause to the best Advantage; I knew him to have been a Warrior from his Youth, and for many Years deeply Engaged in this Controversy; and therefore I expected great Matters in this Book, I expected to find in it the Substance of all that could possibly be said against our Church; and therefore I thought it my Perswasion was not built upon sound Reason and plain Scripture, this Sermon would at least shake it, if it did not overthrow it.

Neither am I at all averse towards

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changing

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changing my Opinion, if I could see Reason for it; for I don't think it any Shame for a Man to quit an Error, when he is convinc'd of it; and if I know my own Heart, it is indifferent to me what Opinion I am of, so it be but true; I care not what Society or Denomination of Christians I belong to; whether it be the Church of England, the Presbyterians, Independents, or Baptists, so it be but most agreeable to the holy Bible. Thus, I think with an unprejudic'd Mind and keen Appetite, I came to the reading this Book. But I found my self greatly disappointed, and constrained upon every Head to complain, as Job 6 25. *How forcible are right Words! But what do's your Arguing reprove?* I found in it, indeed many high Words; but very little Argument, a Multitude of Misrepresentations and false Colours that might deceive the Ignorant; but not one Reason, that could move an understanding Man, that had read but one Book on the Churches side. In a Word, I am tully satisfied, that there is not one Exception in it against our Worship but what a novice in the Church (as I am) may easily and fully Answer before an indifferent judge, but there is no need of answering

wering his unjust Complaints, for that has been done again and again, long before I was Born; and since he has nothing New, but only told us the old thread bare Story over again, I shall make no new Reply, but for your Satisfaction collect from several Writers, that you may see how fully each Complaint has been Answer'd, long before he preach'd or publish'd them, and therefore how little need there was to renew the Tragical Out-cry.

The Sermon is a dreadful Indictment, drawn up against the *Church of England*, and contains three General, and about thirteen particular Charges. I shall begin with his first general Charge, which is, That we Teach for Doctrines the Commandments of Men. Here it is necessary to enquire what is the true meaning of *Teaching for Doctrines the Commandments of Men*? To which I Answer, That to teach for Doctrines the Commandments of Men, is no more nor less, than to teach that, that is a divine Law or Ordinance, which is really but an humane Appointment, when Men father those practices on God, which have only an humane Original, and say, that God has made that a Duty or Sin, which he has never com-

manded

manded or forbidden. And this was the fault of the Pharisees, they held that there were two Divine Laws, the Written and the Oral Law; and the Account that they gave of them was this: When *Moses* came down from conversing with God in the Mount, he call'd to him *Aaron*, his Sons, the Seventy Elders, and all the People who had a mind to hear the Law of God; and first he deliver'd to them the Text, which was the written Law, and after that the Interpretation which was the Oral Law. The Law it self was written, but the Interpretation which is most to be regarded was preserved by Tradition. After our Saviours Time, this Oral Law or Bundle of Traditions was committed to writing in a Book call'd the *Talmud*.

Now this Oral Law which they believed God gave to *Moses*, to be handed down by Word of Mouth, (tho' indeed it was nothing but the Whims of their Doct'ring Teachers) yet they valued it more than the written Law of God, and made the written Law give Place to it. e. g. As to this Instance of washing hands before meat, they esteem'd it as much a divine command, as that

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that, Thou shalt not Kill; Or thou shalt not commit Adultery.

One of their Rabbies says, He that eats with unwashen Hands, is worthy of Death. And therefore when in Prison he had Water given him to drink, having accidentally spilt half of it, he wash'd his Hands in the Remainder, thinking it better to die with Thirst, than to Violate the Oral Law of God: That is indeed the Traditions of the Elders. Another Rabby says, To eat with unwashen Hands, is all one as to commit Adultery; So that what our Blessed Saviour means by teaching for Doctrines the Commandments of men, is to teach that humane Customs are Divine Laws; or in other Words, it is to bely God, to add to his Law, and to teach that he has commanded that which he has not commanded, or forbidden that which he has no where forbidden.*

And now I beseech you consider, what is there in the Church of England like this? Do we teach that our Ceremonies are Ordinances of God, and necessary to Salvation? Don't we say that they may be alter'd where-ever the Rulers of the Nation see fit? Do

* vid. Pridcaux's Connection. Vol. 2. p. 15

Do we not say, that different Countries and Churches may have different Ceremonies? And will our Adversaries then have the Modesty to say, that we teach for Divine Precepts the Commandments of Men? No, no, they teach for Doctrines the Commandments of Men, who say, it is a sin to joyn in an impos'd form of Prayer, when God never said so. They are the Men who say, you must not Kneel when you draw the nearest to God you possibly can in this World, even at the Lords Table, altho' God has commanded us to bow and kneel before him. In a Word, they are the guilty Persons, who make those Things sinful which God has left indifferent, as he has all the Ceremonies of the Church of England.

Our Author in explaining his Text, has laid it down for a Maxim, P. 5. 6. *That for People to agree among themselves upon any meer circumstantial and appendages of Worship, is not teaching for Doctrines the Commandments of Men: If there be no Religion placed in them, but they are only added for the outward Polity, Peace and order of the Church, which are Things left by God to the care*

Vid. *Grout's & H. in locum.*

Care and Direction of Church Officers, this (says he) is no Addition to or Detraction from the divine Institution, no Impolition upon any Man's Conscience, no Lording it over Gods heritage: But perfectly innocent and indifferent. And he tells us the Sin of the Pharisees lay not in washing Hands before Meat, but in placing Religion in it, &c.

And now I will appeal to any Man that is not stark blind with prejudice, whether he has not by these true Assertions, wholly freed our Church from the dreadful Charge of Teaching for Doctrines the Commands of Men? For what has the Church of England done, but only agreed together, upon some meer Circumstantial or Appendages of Worship? And they have declar'd to the World, that they place no Religion in these Things, but only look upon them as prudential Rules agreed upon by Church Officers, for the outward Polity, Peace and Order of the Church. And pray what Occasion then is there for this hideous Out-cry Of humane Inventions; Lording it over Gods heritage, Tyrannizing over Mens Consciences, and opening a Door for all the Cruelties and Barbarities of the Spanish Inquisition? P. 12. And yet he tells us it is perfectly

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fectly

fectly Innocent. So that from this Charge we are acquitted, our Enemy himself being Judge. [*]

Let us now proceed to his second Charge of *Will-worship*, P. 13. How often do we hear People, who never have read the Common Prayer, nor ever have been present at our Worship once in the whole Course of their Lives, yet think it a sufficient Answer to every Thing that can be said for it, to cry out *Popery, Superstition, Will-worship*, &c. And these being ugly Words; (tho' as they use them, void of all Sense or Meaning) do more Execution than an Hundred Reasons. Our Author (I hope) does not design to propagate this brutish Noise; tho' he has flung it at us, and never told us what it Means. Of *Will-worship* St. Paul speaks, *Col. 2. 22.* Now to find out the Meaning of it, you must look back to v. 18. Where the Apostle forbids the Worshiping of Angels, as a humane Invention, for which there was no Revelation; And then he speaks against those People who made it unlawful to Marry, to eat some Kind of Meats, to touch or come

'near some Things, none of which God
'had forbidden or made sinful; now these
'People he charges with *Will worship*. And
'therefore it must consist in these two
'Things, 1st. In giving that Worship to a
'Creature which is due only to God, 2^{dly}.
'In enjoying a Thing as necessary and com-
'manded of God, as a Piece of his Service,
'when God never commanded it; or in
'prohibiting Things as unlawful by Gods
'command, when God never forbid them.'
Now as to the *first* Sort of *Will-worship*,
I think we are not charg'd with it, and as
to the *Second*, our Church (as I said before)
has declar'd to all the World, that none
of those indifferent Things which Dissenters
boggle at, are imposed under the notion of
necessary Duties, or Religious Actions, or
as commanded by God, but only as conven-
ient and conducive to the Peace and good
Order of the Church, in the Opinion of
the Civil and Ecclesiastical Governors,
who can alter these Things whenever they
think it will most promote Peace and good
Order, which they never would pretend to,
if they thought them Parts of Religion.

But

— — — — —
Bp. Patrick's, F. D.

But then, as our Church is not Guilty of
Will-worship, so I know not how to clear
some hot Dissenters, for they oppose inno-
cent Circumstantialia, as sinful and forbidden
by God, and so they make that necessary to
be forborn, that God has not made so, but
left indifferent. They say as the *Will-wor-*
shippers, whom the Apostle here speaks of,
touch not, taste not, handle not, so these
Dissenters say, kneel not when you give up
your self to Christ in the Lords Supper;
Pray not by a Form, stand not up when
you Worship God by Singing to his Praise,
&c. Now since these Men think to please
God by avoiding what he has not forbid-
den, I think they are Guilty of the same
Thing, that they were, who thought to
please God by not touching some Meats,
when it was no offence to God to eat of
all Meats.

And as to *Superstition*, another Name
for the same Thing; it is a needless fear in
Matters of Religion, which makes a Man
afraid to do those Things which he has
Liberty to do: And think he must do those
Things upon Pain of Gods Displeasure
which he may as well let alone. And now
if this be *Superstition*, judge you who are
most

most Guilty of it. They, who say (as we do)
where there is no Law, there is no Trans-
gression, what God has not forbidden, is
Lawful or indifferent? Or they, who think
they must not for Fear of Gods Displeasure
joyn in the Common Prayer, nor let their
Child be sign'd with the Cross once after
Baptism, to signify that he is now become
a Christian, nor go to the House of God
on the Day of Christs Nativity, to give
him thanks for that stupendious Mercy, &c.
and that for fear, least if they should do so,
God would be angry with them.

Let any unprejudiced Person judge, whe-
ther we of the Church or our Brethren of
the Separation, are most Guilty of *Teaching*
for *Doctrines the Commands of Men*, of
Will-worship, and *Superstition*, when we
place no Religion in those Circumstantialia
called Ceremonies, but observe them for
Order sake. But they place Religion in
avoiding them, and think themselves the
better *Christians*, and more acceptable to
God for so doing; And by Reason of this
their Perswasion, have occasion'd a World
of Confusion both in Church and State.

Having done with the Generals, let us
now proceed to Particulars. His first par-
ticular

ticular Charge is *That stinted and impos'd Liturgies, are Teaching for Doctrines the Commandments of Men; and his proof is, because the Scripture has impos'd none, &c*

Now to try the strength of this Argument, let us suppose one of his own Congregation to come to him and assault him with it, and say, Sir, I can't help thinking that the Imposing your extemporary Prayer upon all the Congregation is *Teaching for Doctrines the Commandments of Men; for I think it impossible to produce any Direction, or Warrant from the Word of God, to any Man on Earth, to impose his extemporary Prayer upon a whole Congregation for constant Worship; we have no Account either in the Old or New Testament of extemporary Prayer for staid Publick Worship.*

And I know no way to Answer this Argument, either that Prayer you gave us last Sabbath was impos'd by the Command of God, or it was not; if by the Command of God, you can shew some Precept for it in Scripture or at least some promise that God will accept it which I think you will not pretend to, and if there be no command from God for it, my Objection is just, and you impose your Inventions upon us for the Worship of God; And therefore

therefore your Worship is vain. Now can our Author answer this pretty Argument? If he can, then he can answer his own Argument against our Liturgy, for this is it. If he cannot, he can't vindicate the imposing his own Prayer upon his Congregation.

The truth is, there cannot be any publick Worship, but there must be some stinted Prayer impos'd on them, and our Author every Time he Prays, imposes his Prayer upon all his People, and that as a Term of Communion, and they must not have one Sentence more than he is pleas'd to give them; and thus he stints the Spirit in all his hearers, and excommunicates all that can't in Conscience joyn with him. Since then there is a Necessity of Peoples submitting to impos'd Prayers, the Question is, Which is rather to be submitted to, the Common Prayer, which they can try before they joyn in, and so pray in Faith; or an extemporary Prayer, which they know not what it will be until they are actually offering it up to God? And let any Man say, which seems most agreeable to that Advice, Eccl. 5. 2.

But

But he tells us, *there is no Account in the Old Testament or New, of any Form of Prayer for staid publick Worship.* This is so gross a Mistake, that I wonder that any Man who has read the Old and New Testament should be guilty of it. Pray look into Deut. 21. 7. Deu. 26. 5. 6. 7. to 13. 14. 15. Upon this Text, (says Mr. Baxter,) 'is not here a full Form of Prayer to be used by all the People? And Remember that Joseph and Mary, and Christ himself were under this Law, and that you never read, that Christ found fault with the Peoples Speech; nor spake a Word to restrain it in his Churches. I repeat Mr. Baxter's Words, hoping they will have more weight with Dissenters, than if they were spoken by a Church-Man.

Again, see Num. 6. 23. Joel 2. 17. &c. And are not the Psalms of David, Moses, &c. Forms of Prayer, as well as Praise, and called Prayers? And were they not design'd for constant publick Worship? What then does he mean by saying, *There is no Account of Forms of Prayer, &c?* But tho' there be frequent Account of Forms of Prayer, yet I am sure there is no Account in either the Old or New Testament of any Congre-

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Congregation that did ordinarily offer up all their Prayers to God in an extemporary Way as the Dissenters do.

2. His next Charge is, *that great Part of the Common Prayer is taken out of the Popish Liturgy; especially the whole Method and Form of it.*

I wish you had the Mass-Book that you might see with your own Eyes, how wide he is from the truth. But since you must take Things upon trust, I will give you the Testimony of Mr. Ball, a Nonconformist of great Note, in his *Trial of the Grounds of Separat.* Chap. 8. P. 152. says he, 'The English Liturgy is not a Collection out of the Mass-Book, but a Refining of the Liturgy which heretofore had been stain'd with the Mass. and is not a Translation of the Mass, but a Retitution of the ancient Liturgies.' So the Ministers of Old England, in their letter to the Ministers in New-England, *Annoq; Domini.* 1637 say, pag. 2. 'It is no hard Task to shew that our service Book was reform'd in most Things according to the purest Liturgies which were in Use long before the Mass was heard of in the World.' The truth is, the Church of England, when

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she reformed came as near as she possibly could to the Church in the Purest and Apostolical Ages, long before Popery was heard of in the World. But suppose, the Papists use several of those good Prayers that we use, what then? I wish all the World did so too: They are not a whit the worse for that. I see no Reason to hate the Papist to that degree as to receive nothing from them: For then we must throw away the *Apostles Creed*, the *Lords Prayer*, yea, and the *Holy Bible* too, for we received it from them.

3. His third Charge is, *that we use vain Repetitions.* And his Argument to support this Charge is, *because the Church uses the same Words eight Times, yea, Twenty Times in the same Service.*

Now here observe, he takes it for granted, that all Repetitions are vain, and if so, he has proved the Holy Ghost guilty of vain Repetitions. For in *Psalms.* 136. there are but Twenty seven Verses, and those Words, *for his Mercy endureth forever*, are repeated Twenty seven Times, which is seven Times more than he says the Church does; yea, Christ himself will not escape his censure, for he repeated the same Words thrice

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thrice in his Prayer in the Garden *Mat.* 26. 44. And twice on the Cross in one Breath, *Mat.* 27. 46. From hence it is evident that all Repetitions are not vain, otherwise our Author would be notoriously Guilty, for in this Book he repeats what has been said and Answered more than an Hundred Times; and I believe in his Prayer often repeats, *O Lord, Good God, &c.*

The truth is, when we repeat good Lord Deliver us, &c. It always relates to new Matter, and is so far from being vain, that it is very necessary to raise our Devotion, and keep up our Attention; and you may as well say, *We beseech thee to hear us, Good Lord*, Twenty Times in the end of Twenty different Petitions, or short Prayers; as you may say *Amen*, Twenty Times in the Conclusion of twenty different Prayers. But we then are Guilty of vain Repetitions, when we say the same Things again and again, tho' in different Words, merely to spend the Time, and lengthen out our Prayers; and that from a foolish Opinion, that a long Prayer is more Pleasing to God, than a short one: And who are most Guilty of this, judge ye.

4. His fourth Exception is against Reading

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ing the *Apocrypha*. This, as well as most of his other Exceptions, are so fully Answered in the second Letter of a Minister of the Church of England, which is common among you, that I shall not so much use vain Repetitions as to Answer it a new. Alas! What a pitiful Thing it is, that our Adversaries should be so hard put to it, to find Stones to sling at us, that they must accuse us of not Reading a few Chapters in the *Old Testament*, which are full of Genealogies, &c. When they themselves have laid by the whole Bible, and never read one Chapter, by Way of Lesson; and when they know, we never read the *Apocrypha* as the Word of God, never read it on the Lords Day, never neglect the holy Scripture for it, but when ever any of the *Apocrypha* is read on a week Day, we read at least a whole Chapter of the Bible at the same Time.

5. His next Exception is against the Sign of the Cross; and he tells us, that it agrees with the Church's Definition of a Sacrament, which is a visible Sign of invisible Grace. Surely he thinks the People of Newark are Idiots or natural Fools to believe that to be true, which every Child who has learned the

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the Catichism, knows to be false. Truly such palpable and notorious Untruths deserve a harder Name than I care to give them. But Pray look into the Church Catichism and see, what the Definition of a Sacrament is, there you may find the Church thus defines it, 'a Sacrament is an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself as a means whereby we receive the same, and a Pledge to assure us thereof. And will he now affirm that the Church defines a Sacrament to be no more than a visible Sign of an invisible Grace? If this be true, then Kneeling or Standing in Prayer is a Sacrament, for it is a visible Sign of our fear and reverence of God, which is invisible Grace, yea, his Ministerial Band is a Sacrament, for that is a visible Sign of his being devoted to Christ in the Ministry, &c. In a Word, if his Definition of a Sacrament be true, we shall have an infinite Number of Sacraments. So that he might if not for Truth sake, yet out of good Manners, have forbore that Flood of virulent and railing Language that he has here poured out upon the whole Body of the Church of England, e. g. as when he says,

P. 21.

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P. 21. That we give the Honour of a Sacrament to a Popish Idol, &c.

In the Conclusion he asks, why we show more Honour to the Cross than to the Thorns, to Judas, &c. To cream, salt and Spittle. To which I Answer, 1. Because the Scripture makes an honorable Mention of the Cross frequently, but not of Judas and the rest. 2. Because the Cross was reproach'd by Infidels, but so were not the rest.

I should add no more under this Head, but that J. G. in his remarks, pag. 23. has said a great deal more to prove the Sign of the Cross a Sacrament, all which he has transcribed word for word from Mr Baxter's Answer to Chancy, p. 47 And yet calls it his own Argument, and boasts that it can't be Answered, I shall therefore give it a particular Consideration.

And first, to prove the Sign of the Cross a Sacrament, they say, it is a Badge of our Christianity. To which I Answer, It is true, yet that don't make it a Sacrament. Our Bowing, Kneeling and Standing, in the Worship of God, are Badges of our Christianity, and signify our being devoted to the Service of God and Christ; and yet are no Sacraments.

2. They

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2. They say, *The Cross is a Covenanting Sign.* Answ. All covenanting Signs are not Sacraments. Dissenting Ministers when they intend to Christen an Infant, first do propound the Covenant to the Parents, and they as a covenanting Sign come out from the rest of the Congregation, and stand up while the rest sit down; here is one *Covenanting Sign*, then the Minister asks their consent to the Covenant, then they Bow, here are two *Covenanting Signs*; and if they subscribe the Covenant, there would be three *Covenanting Signs* or *Sacraments*, as much at least as the Cross is.

3. They say *it is a Sign of profess'd consent to the covenant Duties.* Answ. So are the above mentioned Signs.

4. They say, *it is an obliging Sign.* Answ. So are Dissenters Standing and Bowing, when their Minister reads the Covenant to them, they by those Signs oblige themselves to the Duties of the Covenant.

5. It is an *Investin Sign.* Answ. So is the holding up of the Communicants Hands in an Independent Congregation, when they vote a Member into full Communion.

6 They say, *the Sign of the Cross is to operate Grace morally on the Intelligent.* Answ.

So

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So are Sermons, all good Discourses, and all reverent Gestures in the Worship of God.

7. They say, *it signifies Gods Grace given by the Covenant.* Answ. This we deny, and all the Divines of our Church protest against it. And the 30th. Canon, which they infer this from, makes the quite contrary inference; concluding from the Scriptures signifying by the Name of the Cross, Christ and his Benefits; that the Primitive Christians used the Sign of it, not to signify these benefits as communicated to us by God: but to testify thereby, that they were not ashamed of it, but would own him for their God and Saviour, who suffered the Death of the Cross for them.

We don't think the Cross a fit Sign to signify Gods communicating to us the Benefits of the New Covenant, because that being an Act of Gods, ought to be represented and convey'd to us by Signs particularly instituted by him. Whereas our Glorifying in Christs sufferings, and dedicating our selves to his Service, being Acts of our own, may lawfully be signified by such Signs as universal Custom has made Proper.

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If now any one should be so impertinent as to ask, What Warrent have you from Scripture for the Sign of the Cross? I Answer, 1. The Scripture requires of us, that we express our inward Sense of God, and Duty towards him, by such Actions as general Custom has made significant in like Cases, Thus because bowing the Body in all Parts of the World argues respect, therefore the Scripture warrants our Bowing, when we come into Gods Presence. Ps. 95. 6. So because kneeling is a Token of humble Supplication; therefore the Scripture teaches us to Kneel in our humble Addresses to God. So because Servants commonly stand when they attend their Masters, therefore in Praising God and some other Services, the Scripture directs us to stand up. * 1. Kings. 8. 14. And all the Congregation stood, and said, blessed be the Lord, &c. 1. Cro. 20. 19. The Levites stood up to praise the Lord. Nehe. 9. 5. Then the Levites said, stand up and bless the Lord, &c.

2. Glorifying in the Sufferings of Christ is a Duty, Gal. 6. 14. And therefore we ought to express this Duty, by such outward

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* Vid. Dr. King.

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ward Means as are most proper and do most effectually and generally signify it.

3. Making the Sign of the Cross is an action, which universal Custom in all Ages since the Apostles Time, has been applied to signify our Glorifying in the Sufferings of Christ. And all the Enemies, who have heard of Christianity, so understand it. And the Scripture has given Occasion, Ground and Warrant for this Signification of the Cross, by expressing our undertaking Christs Religion, by taking up our Cross, *Mat. 16. 24. and 1 Cor. 1. 17.* Preaching the Cross is preaching the Gospel.

Since then the Scripture teaches us to express our Religious tho'ts by such Actions and Signs as custom has made proper; since glorying in Christs Sufferings is a Duty; since making the Sign of the Cross in all Ages and in all parts of the World, does signify our glorying in Christs Sufferings: and since at Baptism its the most proper Time to shew this Resolution, it necessarily follows, that our Use of the Sign of the Cross is warranted by Scripture, as much at least as uncovering the Head, when we come into the Presence of God, about which there is no dispute. 'And if People
' should

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' should quarrel against all Signs upon the same score, as they do against the Sign of the Cross, they might quarrel on to the End of the World; for evil minded Men will never want as plausible Matter to amuse the vulgar with, as the Sign of the Cross is pretended to be.

' In a Word, it is Part of our Christian Liberty, that God allows us to express our Devotion in such becoming Actions, as universal Custom has made significant. And for any Man to teach, that this is unlawful, is to rob us of a Privilege that God has allowed us. And to teach such Doctrines as St. Paul, condemned for Doctrines of Devils, *1. Tim. 4. 1, 2, 3.* Forbidding to Marry, and to abstain from Meats, are there reckoned such Doctrines, because they make that unlawful which God has allowed; and God has no less allowed us to express the Devotion of our Minds, by significant Actions, than he has to feed our selves by all kinds of wholesome Meats. I have been the longer upon this head, because it has been formerly to me, and is now to many others, the most frightful Thing in the Church; tho' now I can't help wondering, it should be so; for
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if any Sign in the World becomes a Christian, it is the Sign of that Cross, on which Christ won the Victory over all our Enemies. Hence to compare it to the Gallows on which a Malefactor is hang'd, as J. G. has done, is profane enough for an Infidel.

6. His sixth Charge is, for our kneeling at the Sacrament, he confesses, that the Church disclaims all Adoration of the Elements, and then asks, *But why should they then use the Posture of Adoration?* Just as if there was nothing to be adored but Bread and Wine. I know our Author commonly kneels down before a Chair, when he says his Prayers: Now what if I should ask him, Sir, what do you adore? If you don't adore that Chair, why do you use the Posture of Adoration before it? Would he not think this Question too silly to need any Reply, and yet it is his own. Must we tell him that we adore Almighty God, and his Honourable true and only Son Jesus Christ at that Sacrament; and that in the very Act of Receiving, which we could not do if we sat on our Backsides; for that is not Adoration or Worship?

The Devout Bp. Beveridge, has fully Answered his mighty Queries, vol. 2. p. 390. Hence

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‘ Hence (says he) it is that our Church
 ‘ requires us to receive the holy Sacrament
 ‘ kneeling, not out of any respect to the
 ‘ Creatures of Bread and Wine in them-
 ‘ selves : But to put us in mind, that al-
 ‘ mighty God our Creator and Redeemer,
 ‘ the only Object of religious Worship, is
 ‘ there especially present with us, offering
 ‘ his own Body and Blood to us, that so
 ‘ we may act our Faith in him, and express
 ‘ our sense of his goodness to us, and of our
 ‘ unworthiness, in the humblest Posture we
 ‘ can. And indeed could our Church be sure
 ‘ that all her Members would receive as they
 ‘ ought with faith, she needed not to have
 ‘ commanded them to receive it kneeling,
 ‘ for they could not do it otherwise than
 ‘ with a Posture of Adoration. For how
 ‘ can I pray in Faith to Almighty God, to
 ‘ preserve my Soul and Body to everlasting
 ‘ life, and not make my Body as well as my
 ‘ Soul bow down before him ?

‘ How can I by a quick and lively Faith
 ‘ behold my Saviour as coming to me, and of-
 ‘ fering me his own Body & Blood, and not fall
 ‘ down & worship him ? How can I by Faith,
 ‘ behold the Pardon of all my Sins as there Sea-
 ‘ led and deliver’d to me, and receive it any
 other-

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Day of the Week) it is probable they knee-
 led. So *St. Cyril, Catech. 5.* and *Jusline,*
Mar. Res. 115. And these two Writers
 lived several Hundred Years before the
 Doctrine of Transubstantiation was heard
 of. But methinks it would be much more
 serviceable to the Cause of Sitting in the
 Worship of God, if they, who are so fond
 of it, would produce one Instance from the
 beginning of the World until a little while
 ago, of a Congregation of good People,
 that ever sat in their most solemn Acts of
 Worship, as *J. G. Acknowledges the retriev-
 ing the Lords Supper to be :* Or indeed that or-
 dinarily sat, when they sung Praises to God.

And whereas, *J. G.* affirms, that *Sacrates*
 (L. 5.) says, in his Days they took the Sacra-
 ment in a Table Posture : I have diligently
 read over that whole Book, and find not
 one Syllable of that Nature. And yet this
 is the only ancient Writer he has quoted
 for this Purpose.

But to return to our Author, he appeals
 to *Mat. 26. 28.* That Christ gave the Sacra-
 ment to the Apostles while they sat. Now
 in that Text we read ; That as they were
 eating, that is (as *St. Paul* explains it)
 after Supper, Jesus took Bread and Blessed
 it.

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‘ otherways than upon my Knees ? I dare
 ‘ not ; I can not ; and they that can have
 ‘ too much Reason to suspect that they do
 ‘ not discern the Lords Body, and there-
 ‘ fore can not receive it worthily. Before
 ‘ our receiving the blessed Body and Blood
 ‘ of Christ, as the Catholick Church always
 ‘ did, in a humble and adoring posture, is
 ‘ an Argument and Excitement of our
 ‘ Faith in him.’ But our Author tells us,
 that kneeling was brought in by the Papists :
 And *J. G.* says, *Pope Honorius ordain’d it.*
 But this is a mistake ; *Honorius* decreed
 Adoration to the Host (which they say is
 Christ himself) i. e. when the Priest lifts
 that up, that all should fall down and wor-
 ship it ; But not kneeling when they re-
 ceive the Sacrament : For that is no where
 decreed in the Church of Rome ; and the
Pope himself ordinarily receives sitting, as
 the Dissenters do.

And as to the Primitive Christians, it is
 certain they had no Notion of Sitting ; but
 on the Lords day stood, and came bowing
 to the Lords Table, which they called the
Altar : I say, on the Lords Day they stood
 in Token of Christs rising on that Day. But
 on other Days (for they receiv’d it on every
 Day

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it, that is, Pray'd and gave Thanks. But does he think that the Apostles continued eating or sitting whilst Christ was at Prayer over the Bread and Wine? If so, why does not he order his People to sit whilst he Prays over the Elements? But if the Apostles rose up or kneeled while Christ prayed, where does he find that they sat down again to receive immediately after the Consecration? Let the sitters, Answer this, or else let them cease to tell us, that *Christ when he used this Ordinance did it in a Table Posture*, as p. 22. But this Argument they can never Answer, as you may know by, J. G. who has done his best, and yet on this Head has not offerd one Word, but cunningly passed by it, and took as little Notice of it as the Priest and Levite did, of the poor wounded Man: And yet it was the Point upon which their whole Cause does depend. For if the Apostles did not receive sitting, all that they have said in Vindication of that undecent Ceremony, is of no Validity. And yet it is Certain, no Man knows in what posture they did take it. And therefore when particular Rules fail (as they do here) we must be directed,

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by General ones. And they direct us to worship God in a Posture of Adoration.

As to what he says of *Christs allowing us a friendly familiarity with him, &c.* I know not what he means, unless it be, that we need shew no more Reverence at Gods Table, than when we eat with an intimate Friend or Neighbour. And if this be his meaning, it is too profane to need any Answer.

7. His seventh Charge is against *sureties at Baptism*. And no wonder he finds fault with it, for he has mistook the whole Matter. The Case is thus. Baptism is a Seal of the Christian Covenant, and every one that is Baptized does explicitly or implicitly declare, that *he will renounce the Devil and all his Works, &c.* Now as infants cannot come upon their own legs, so they can't speak and make this Declaration with their own Mouths; but some body must speak for them. And this charitable Office the Sureties do for them: *They do in the Name or stead of the Child, or the Child does by them*, as it is carefully express'd in the Office, *Renounce the Devil, &c. and desire to be Baptized*. Here the Sureties make not one Promise of any Thing that they will do for

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the Child; but only are the Mouth of the Child, and the Child promises and professes by them as his Proxies, and the Advantage of this Method is, That all the Congregation may be put in Mind of what they were obliged to by Baptism, and of the same Service it is to the Child, when it is come to Years of Understanding. And whatever Objections are made against this Method of Baptizing, have an equal force against infant Baptism itself. So that our Author is mistaken, when he says, that *the Sureties promise that the Child shall live in the Exercise of the highest Grace*. This we abhor as much as he; the Duty of the Sureties you may see in the Exhortation, in the End of the Office, which is no more than every Christian Neighbour ought to do for the Child; that is, in Case the Parents Neglect their Duty or die, every Neighbour ought to do what they can for the Christian Education of the Child; but because (according to the old Proverb) *what is every ones Business is no bodys*, hence other Protestant Churches, as well as the English, have thought it safer to pitch upon two or three Persons, in particular, to do this charitable Office. And tho' as he ob-

jects

jects, some Sureties are careless of their Duty in this regard: Yet many others do it very well, and a great deal of good comes to the Child thereby. And nothing is so good but some bad Men will abuse it.

Again, he asks, *but why is the Obligation transferred from the Parents to the Sureties?* I Answer, it is not so. But the Parents are still obliged to bring up their Children in the Nurture and Admonition of the Lord, as much as if there were no Sureties, and that both by the Law of Nature, and the Gospel, and if these Obligations are not sufficient, it would not help the Matter to lay them under More.

But he tells us, *Pag. 23. God has never given, never promised assistance to any Man, in changing the Hearts sanctifying the Natures and governing the Affections and Passions of others.* This I confess is as fine a Piece of Divinity as ever I heard in my Life. If this be true Doctrine, it renders not only the Office of Sureties vain, but all the Endeavours of Parents to educate their Children in virtue and holiness; for he says, God has never given, never promised assistance for this end. And without Gods assistance we labour in vain, and he is

a Fool that will take pains when he knows it will do no good. Why does our Author preach and endeavour to convert his People? When God never will assist him or any Man for the obtaining that end? You may see by this, as well as many other Instances, how madly some Men will lay about them when they design to scare People from the Church. And how unhappy our Author is in the Choice of his Arguments; they always either prove a great deal too much, or nothing at all.

8. We now come to the Burial Office. Here I must first observe to you, that when we say, *in sure and certain hope of the Resurrection, &c.* it is only a Repetition of that Article of the Creed, we believe there will be a Resurrection of the Body. And surely none but an Infidel can find fault with this.

What can be more proper, when we commit the Body of our Brother to the dust, never expecting to see him more in this World? What more suitable than to be put in Mind, that there will be a Resurrection, and this Body shall not always lie rotting in the Earth? And it is very injurious to say, that this necessarily relates to the dead Person, so as to imply a certainty

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tainty of his happy Resurrection. For what Reason he left out *(the)* before Resurrection, I can't conceive, unless (as I am told) when he preach'd it, he said *his* Resurrection, instead of *the* Resurrection, and indeed it would pass very well in the Pulpit; but now that he was to publish it, he thought it prudence to drop that; and so has made it neither Grammar nor Sense.

2. I grant the Office implies a Hope of the dead Person. And we should always Hope the best, yea, we may have a Hope, tho' removed many Degrees from Confidence, and attended with a great deal of fear.

3. This Office supposes the Visitation of the Sick to go before; and that the Minister did examine him whether he did truly repent him of his sins, &c. And it supposes the Exercise of Discipline. And in a Word, it never was the design of the Church that it should be used over a Person, *let him have lived ever so wicked a Life, and dyed in the very act of sinning, &c.* as he says. And I know of no Minister that would; and am sure I would not use over such a Person.

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9. This next Charge is against the *Absolution of the Sick*. Tho' it be a most certain Truth, that none but God can *forgive Sins*, yet that hinders not but that Ministers may and ought to declare Gods Forgiveness, and that in his Name; and this is all the *Absolution* we pretend to.

Our Author says, *he knows of no such Power given by Christ*; but if he don't, we do know it, see *John. 20. 23. Whosoever Sins ye remit, they are remitted unto them, &c.* And we know of no Reason why we should think that this power died with the *Apostles*, and we have as much need of it now, as they had then.

And pray what is there in the *Absolution* that can scare any but Children? After I have diligently examined the Man; and find, as far as I can know, that he is a Sincere penitent, *I absolve him*, that is, I declare that I think his Repentance is sincere, and that if it be, God will most certainly forgive him.

Hear Mr. Baxter, in his *Ch. Di. Par. 4. P. 272.* He proposes the Question, Can any Man pardon Sins against God, and how far? and Answers, the Pastors of the Church may, as Gods Officers, declare the

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conditional general Pardon, which is contained in the Covenant of Grace; and that with a particular Application to the Sinner, for the comforting his Mind. And it is as if he should say, having examined your repentance, I declare to you, as the Minister of Christ, that if it be as you express it, without dissembling or mistake, your Repentance is sincere, and your Sin is pardoned.

And truly he who finds fault with this *Absolution*, must at the same Time condemn both the Sacraments. For every Time the Minister Administers them, he applies the Gospel pardon to every Person who receives them; And he does in effect say, I do as the Minister of Christ, here in his Name and stead, Seal and deliver to you a Pardon of all your Sins. So that if our Author's talk, on this Head, is of any Validity, it proves the Sacraments to be unlawful; and Quakerism to be the true Religion.

Obj. *But a Minister may think the sick Man to be truly penitent when he is not.*

Answer, And so he may be deceived when he admits a Man to Baptism or the Lords Supper. *Simon Magus* deceived the *Apostle*.

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But our Author says, *he knows of no good it does.* I Answer, it is a mighty Comfort to a Christian, when he is Dying, to have a Minister who has well considered his spiritual Condition, solemnly to declare, that according to the best Judgment he can make, he is a Penitent Believer, and God will receive him to Mercy. But after all, if any Man don't like this *Absolution*, he may let it alone, for it is to be pronounced over none but such as do earnestly desire it. As to his Christian flout about *Our quieting ignorant Sinners Consciences in a State of Guilt, that so they may securely depend upon their Absolution, as a Pass-port for Heaven.* The same he may say of a Ministers admitting Persons to the Sacraments. For let him be ever so careful, there will always be Hypocrites, who abuse the Sacraments to the quieting their Consciences in a State of Guilt; and think, now they are Baptized, or have received the Lords Supper, they are sure of Heaven.

10. His next is against *holy Days*. He thinks this sounds very oddly in the Mouth of a Presbyterian, when they observe *holy Days* as well as we. And this Sermon was preached upon one of their *Holy Days*. It is

is true, they call them not *holy Days*; but *Lectures, Fasts* and *Thanks-giving Days*. But if the difference lies only in the Name, it is so small, that it is not worth quarreling about. And I can't see any more harm in having a *Lecture* or *Thanks-giving* on the day of Christ's Birth, or Ascension, &c. than on any other Day. But let us try the Strength of his Argument, and demand of him, as he does of us: *By what Authority are the Dissenters Lectures kept? And in New-England annual Fasts and Thanks-giving Days enjoyn'd? If by God's, let us see the Institution; if by Mans, how are they more Innocent than Jeroboams Feasts which he devised out of his own Heart? How came they by a Power to make more Time holy than God has made so? And to forbid all servile Labour on Week Days? When God has commanded us to Labour six Days. What business have they to set their Thresholds by Gods Threshold, and their Posts by his Post! And then punish by Fines and Imprisonment all that will not submit to their unlawful Impositions? Thus you see what admirable Feats his Argument will do. But he tells us, There is more wickedness committed on our holy Days, than on any other Day.*

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I Answer, Not more I am sure, than on an Independent Ordination Day; which is a Day of Fasting. But to remove your scruples about the holy Days of the Church of England, I will shew, that the observing such Days is warranted by Scripture Precedents, Esther, 9. 27, 28. The Jews ordained and took upon them, and upon their Seed, and upon all such as joyn'd themselves unto them, so as it should not fail, that they would keep these two Days according to their appointed Time every Year. And that these Days should be remembered and kept throughout every Generation, every Family, every Province, and every City, and that these Days of Purim should not fail from among the Jews, nor the remembrance of them from their Seed.

Here observe, 1. There was no divine command for these two holy Days. But it is said, *The Jews ordain'd and took upon themselves, &c.* 2. These holy Days were to be annually observed, through-out all Generations. 3. God was so far from being displeased with it, or calling it *Superstition* (as our Dissenters do) that it was by Inspiration ordered to be made holy Scripture, and recorded to their praise and for the Imitation of all others to the End of the World.

And

And have not the English Nation the like Reason to observe the Fifth of November, as the Jews had to keep the Feast of Purim? And have not the King and Parliament as much Authority to ordain it, as the Jewish Rulers then had? But now observe the Modesty of our dissenting Brethren, they are not content to disobey the pious Commands of our Rulers, but fall to railing against them, as *Teaching for Doctrines the Commandments of Men*. And altho' in New-England they will annually impose by penal Sanctions, a Thanksgiving in November, yet of choice they will shun the fifth Day, merely because the King has appointed it.

Nay, our Blessed Saviour Himself kept *holy Days*, of human Appointment, S. Joh. 10. 22, 23. There we find Christ came up to the Temple, to worship at the Feast of Dedication. And what was this Feast of Dedication, but several holy Days appointed by humane Authority long before Christ was Born? The Appointment of it you find, 1 Maccab. 4. 36 52. 59. 2 Maccab. 10. 5, 6. When Judas Maccabeus had repaired the Sanctuary, which had been long profaned; and restored the true Religion; he

he with his Brethren and the Great Council made a Law, that there should be a Feast or Thanksgiving kept Eight Days together yearly, in Commemoration of that great Mercy. And this was called the Feast of the Dedication; it was not of divine Appointment, for there was then no Prophet in *Israel*. And yet Christ was no Dissenter, but came many Miles in Winter to keep this Feast. More instances might be given: But since Christ has set us an Example, I hope you will not be afraid to walk in his steps.

11. His next Exception is against the *English Bishops*. And because under this head he has only given us two or three confident Assertions, instead of Reasons, I shall only say, it would have been more to the purpose, if he had given us but one single Instance, either in the New-Testament or in *Ecclesiastical History*, for 1400 Years after Christ, of an approved Ordination without a Bishop. But since that can't be done, I hope he will excuse us, if we are a little fearful of sucking out the very Dregs of Popery, as *Bp. Burnet* tells us, that Tenet is of Bishops and Priests being of the same Order. His *Ref. Vol. 2. Pag. 203*. 'That Bishops

' Bishops and Priests are of one Order, and differ only in degree, is to be looked upon as a Part of the Dregs of Popery, flowing from the Belief of Transubstantiation, and the Popes supremacy.' And yet this is the Foundation of Presbyterianism.

12. His next Complaint is against the *Discipline of the Church*. I think it our Author had a Mind to have the spiritual Courts in *England* Purg'd or Demolish'd, it would have been most proper, to have made his Complaint against them to the Parliament. As to us in this Country, we have nothing to do with *Chancellors, &c.* And yet if we had, I don't know but that we might fare as well as here in *New-England*, we do in our Country Courts: Where (to use his own Words) *Instead of spiritual Discipline, there are for uncleanness, intemperance, and not paying ministerial Taxes, corporal Inflictions, Imprisonments and Fines, to the vast Charge of Delinquents* In *England*, if a Man be Guilty of any Crime of this Nature, and will manifest his repentance to the Satisfaction of his lawful Minister, and other Christians to whom it belongs, to make Presentment, he shall meet with

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with no farther trouble. But here with us, let a Man do Penance ever so thoroughly in the Church, yet it will not save his Purse, but to Court he must go, and as *J. G.* says *After the Church has purged them of the Scandal, the Court purges them of their Money.*

And whereas it is commonly said, that the Ministers of the Church, in this Country have no Power to exercise Discipline. I grant we have no Power to give any Man formally to the D---l, nor do we much desire it: but we have Authority enough to keep any scandalous Person from the Sacrament, until he manifests his repentance, altho' it be as long as he lives. And for my part, I desire no more.

As to the Peoples broken Responses, &c. which he says, *might be insisted upon*, I need only to refer you to *Mr. Baxter*, the best Advocate the Dissenters ever had. *Dir. 3. Pag. 146.* 'He asks the Question, May the People bear a vocal part in Worship, or do any more than say Amen? And Answers, yes; the People should say Amen, that is, openly signify their consent: But the Meaning is not, that they may do no more; nor otherwise express their consent, saving

‘ saving by that single Word. For 1. There is no Scripture which forbids more. 2. The People bear an equal Part in Singing the Psalms, which are Prayers, Praises and Instructions. 3. If they may do so in the Psalms in Metre, there can be no Reason given why they may not do so in the Psalms in Prose. For saying them, and Singing them, are but Modes of Utterance, both are the Speaking of Prayer and Praise to God. And the ancient Singing was liker to our Saying, than our Tunes. 4. The primitive Christians were so full of Zeal and Love to Christ, that they would have taken it for an injury and a quenching the Spirit, to have been wholly restrained from bearing their part in the Praises of the Church. 5. The Use of the Tongue keeps awake the Mind, and stirs up the Grace of God in his Servants. 6. It was the decay of zeal in the People which first shut out Responses. While they kept up the ancient Zeal, they were inclin’d to take their Part vocally in the Worship, and this was seconded by the Pride and Usurpation of some Priests thereupon, who thought the People of God too profane to speak in the Assemblies, and

‘ meddle

‘ meddle so much with holy Things.’ Here observe, he attributes the Omission of this Duty, To Peoples laziness, who can much easier hear a Minister pray, than bear a vocal Part themselves. 2. To Ministers pride, who think none but themselves are holy enough to speak in the House of God. Mr. *Baxter* then adds a great Number of plain Scriptures to prove it, the Peoples Duty to bear a vocal part in the Prayers and Praises of the Church. And, says he, he ‘ that will limit such commands as, *Pf.* 67. 35. to single Persons, or say, that it must not be vocally in the Church, or it must be only in Metre, not in Prose, or only in Tunes, not without, (*as J. G. does*) he must prove it, least he be proved to be an adder to Gods Word. He then tells us, it seems to be more allowed under the Gospel, than under the Law; and gives this good Reason for it, Because then the People, as under guilt, were kept at a greater distance from God, but now we are brought nigh and reconciled to God. And yet this most scriptural Way of Worship is, by our *high Dissenters*, called *Confusion*, *Porridge*, &c. And by *J. G.* a Minister of the Gospel (as he styles himself) *Hum-Drum*,
Dover

Dover-Court, Confusion, *Pag.* 103. And yet it is evident from *Rev.* 14. 2, 3. *Rev.* 19. 5, 6, 7. That this is the Method of Worship used by the Saints and Angels in Heaven. Therefore, my Brethren, having so good Company, tho’ our Adversaries deride and mock us: Yet let us resolve as *David* did, when *Michal* derided him for his Zeal, in the Worship of God, and called it vile, *If this be so, I will yet be more vile.*

But I now, come to *Samson’s* Hair, the very strength of his whole Sermon, the greatest Objection of all is, that these Things are imposed; and all that will not conform are excommunicated. To which I Answer. Do not all Churches, do not the Presbyterians the same? To make you sensible of this: Let us suppose a Part of our Authors Congregation, should act up to the Doctrine he has in this Sermon taught them; and protest against his Worship as full of humane Inventions, after the same manner as he has against ours. Sir, you impose humane inventions upon us in the Worship of God, and that as Terms of Communion. e. g. Christ instituted his Supper in the Evening, and pray by what Authority do you change the Time, and give it at Noon? And if we can’t in Con-

science receive it then, and at the Hands of your unordained Deacon, we are, ipso facto, excommunicate.

You impose upon us the New-England Version of the Psalms in Metre; For which you have no precept in Scripture, nor Promise of divine Acceptance.

You impose new Tunes, which is a grief to many tender Consciences: And you have laid aside the old Way of Singing which our godly Forefathers used. Nay and where you have power (as in New-England) you fine those who think themselves obliged in Conscience to Sing in the good old way. I wish I could hear our Author dispute it out with these tender conscientious Christians. And I believe he would tell them, That their scruples were unreasonable. But then they might Reply in his own Words, Pag. 10. This is to say, just nothing, for they do not appear so to us: And we have the same Reason to avoid your Impositions, as to avoid the most flagitious Crimes; because they appear Sinful, and therefore certainly are so to us. And every one must believe for himself. And he that doubteth is damned if he eat. And if you have Power to impose these Things on us, the Church of Rome, by the same Reason has Power

Power to impose their Doctrines and Worship. And for the same Reason the Romish Impositions are condemnable, your Impositions likewise are to be complain'd of. It is true, there is a great difference in the Nature of the Things imposed; but we must take leave to tell you, there is none at all in the Authority imposing them. Pag. 28.

And thus these poor People are excommunicated because they dislike the Imposing humane Institutions in the worship of God: And they are just in the same Condition in New-England, as formerly the Dissenters were in Old-England; for if these New-schismatics should meet together and worship God according to their Consciences they would be liable to be punished for holding unlawful Meetings, (see the Laws of New-England.) And then they have the very same Reason to complain of Persecution, as the Dissenters in England had. The truth is, there neither is, nor can be any Church upon Earth, but what hath Terms of Communion and Ceremonies imposed, which God has not expressly commanded.

I have now gone thro' with all his Charges, and upon the whole, it appears plain to

to me, after all his doleful Complaints of Teaching for Doctrines the Commandments of Men, Will-Worship, Popery, imposition and Ceremonies, that, as Bishop Patrick says, 'These are but a kind of Conjur'ing Phrases and magical Words, which make a great Sound, and astonish silly People, but signify nothing, save only this, that some Men care not what they say to serve their Cause; and therefore I hope you will not be scared at such Bug-Bears, which he has told you of (as Nurses serve Children) merely to keep you from the Church, tho' I am persuaded he knows better than to be afraid of them himself.

But he gives us one Argument more, which I must try the Weight of. He tells us, that our Father's crossed the Atlantick, to fly from the Imposition of these Things, &c. And then why gad ye about to change your Way?

I Answer, It is true, many of those who settled New-England, came from what they called Persecution, but before they were well settled here, they began to persecute all who did not conform to their Way of Worship. Conformists or Church-Men, Baptists and Quakers they banished or Executed; for the truth of this, I appeal to their own Writers,

Writers, as well as the *Quakers History of the Persecution at Boston*, in which they declare to the World, *That they had lived under the Bishops Government, and they found by experience, that the Independents little Finger was thicker than the Bishops Loyns.*

2. It is certain, our *Fathers did not Cross the Atlantick for Presbyterianism*, But for *Brownism or Independency*. And when the *Presbyterians* first arose in *New-England*, they were abhorred much more than the Church is now; and I suppose it is not much above Forty Years since your *Fathers at Newark* Discarded their worthy Minister, meerly because he was turned *Presbyterian*. And therefore I think it is very oddly done of our Author to exhort you to imitate your *Fathers*; for then you must turn *Brownists or Independents*.

3. And whereas he tells you, *our Fathers were remarkably blessed*. If this Argument proves all their Opinions to be true, or is any thing to the purpose, then in *Pennsylvania* it will prove *Quakerism* to be most acceptable to God; for they (as well as our *Fathers*) *crossed the Atlantick for that Religion, and were as much blessed*. And in *Canada*, it will prove *Popery*, to be the only true

true Religion. And may not a *Popish Priest* there make Use of this Argument, with a much better Grace? May he not preach to such as are about to turn *Protestants* (as our Author to those who, he fears will turn *Church-men*) See how remarkably we *Roman Catholics* are owned of God? How signal have been the Appearance of Providence in our Favour? How often have both Old England and New, conspired against us to Ruin us? And came against us, both by Sea and Land? And when our Case was desperate, and we gave all over as lost, God heard our Prayers, God fought for us, and destroyed our Enemies with an amazing Destruction, and we were Delivered without striking a stroke, or losing one Drop of Blood. Why then gad ye about to change your Way?

Now, if this Argument be not vail'd in *Canada*, how comes it to be so often used in *New-England*, both in Prayers and Preaching?

I have now done with our Author, and hope I have treated him with much better Manners, than he has, our Mother, the Church of England.

I think I have all along set God before me,

me, and remembered, that for every idle Word I must give an Account.

It in any Point I have misst it, and not spoken the Truth, it is thro' ignorance, and I pray God it may not be laid to my Charge. But I dare not father all that I have laid upon God, and say as our Author, *Pag. 1. It is agreeable to the Counsel of God*, least I add to his Word, and he reprove me, and I be found a Liar, *Prov. 3. 6.* Such adding to the Word of God, is truly Teaching for Doctrines the Commandments of Men.

I shall conclude with a Word or two of Advice. 1. Bear with a Christian Patience, all that Load of Reproach and Obloquy that is cast upon you by your Neighbours, for your conforming to the Church of England. I know what it is by experience, to hear a Minister in his publick Prayer, compare such as conform to the Church to the *Worshippers of Baal*; at another Time, compare them to the *Hereticks we read of in the New-Testament*; at another Time to hear an aged Minister Pray four or Five Times in one Day, that such an one, who lately declared for the Church, might acknowledge God and Jesus Christ; as it he were turned Infidel

Infidel, yea, Atheist, and did not own Christ nor God. To hear the Children in the Streets, in mockery, Cry, *Glory be to the Father, to the Son, and to the holy Ghost*, &c. I confess I have often been amaz'd and seiz'd with horror, in observing these Actions: But how can we blame the ignorant Rabble! when their most eminent Ministers set them an example, and don't blush, even in Print, to call our Worship, *Hum Drum, Dover-Court, Confusion*, and the Commands of Antichrist, &c. But let us pity them, and as our meek and lowly Master has taught us, pray that God would forgive them, for they know not what they do.

2 Let us be careful to adorn our Profession with a Virtuous and holy Life; without this, being a Member of the best Church on Earth, will not recommend us to the Acceptance and Favour of God. When Men profess to belong to the *Church of England*, and talk warmly for it, and yet at the same Time live Vicious Lives, it strangely hardens Dissenters, and confirms them in their Prejudices; and they are apt to think, the Church indulges them in their Vices, and yet there is no Church on Earth

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in which the necessity of Holiness, and the great Motives to it, are more clearly explain'd, or more frequently insisted upon. And therefore, if we who have the best helps to Godliness, don't live Sober, Righteous and Godly Lives, we shall be of all Men the most inexcusable.

And it is very easy to observe, that speculative Arguments do not work upon the bigger Part of Mankind, they are capable of none but sensible ones.

Hence it is, that *Quakerism*, which has so little Reason to recommend it; and such pitiful Arguments to support it, that one might justly wonder that any Man of Sense should ever imbrace it; yet gains ground among ignorant People. Which is owing chiefly to the apparent Gravity and Sobriety of the Members of that Fraternity. Now if *Phanaticism* looks so charming, as powerfully to recommend gross Errors, what would real Virtue and unaffected Goodness do, towards bringing People into our Communion? I shall conclude with the Words of Bp. Burnet, *Past. Pag. 181.* *'It was the Opinion that many had of the Dissenters strictness and our Looseness, that gain'd them their Credit.* But they have in a

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good

'good Measure lost that good Character
'they once had. If to that we should like-
'wise lose our bad one, if we were stricter
'in our lives. If we took Occasion to let
'them see that we love them, and wish
'them no harm but good: Then we might
'hope by the Blessing of God, to lay the
'Obligations to Love and Peace, to Unity
'and Concord, before them, with such Ad-
'vantages, that some of them might open
'their Eyes and see at last upon how slight
'Grounds they have so long kept up such
'a Wrangling, and made such a Rent in the
'Church, that both the Power of Religion
'in general, and the Strength of the *Pro-*
'*testant* Religion, have suffered extremely
'by them, &c. &c.

I am, Dear Friends,

Your Humble Servant

JOHN BEACH.

A VINDICATION

OF

The Professors of the Church
of *England* in *Connecticut*.

Against

The Invectives contained in a Sermon
preached at *Stanford* by Mr. *Noah*
Hobart, Dec. 31. 1746.

In a

LETTER

To a

FRIEND.

By JAMES WETMORE, A. M.

Rector of the Parish of *Rye*, and Missionary from the venerable
SOCIETY for the Propagation of the Gospel in foreign Parts.

Ex defendendo, quam ex accusando uberior gloria comparatur.
CICERO.

BOSTON: N. E.

Printed and Sold by ROGERS and FOWLE in *Queen-street*.
MDCCLXVII.

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whatever Temptations may assault their Virtue. And if any Objections, are thought weighty and forceable, against conforming, we should all of us be pleased to see them offered in their full Strength; that we may thereby be reclaimed from destructive Errors, if we have embraced them, or have Opportunity, by refusing such, in the Spirit of Meekness, to represent Truth in its native Lustre, that it may invite the Embracers of all such as are honestly disposed to receive it.

Mr. *Hobart's* Attack upon the Constitution of the Church of *England*, being designed to deter Men from conforming, especially in *New-England*; it will be proper to consider the Force of his Objections, as they may be intended.

1. Against the Safety or Lawfulness of the Communion of the Church of *England*, especially in *Connecticut*.
2. Against the Expediency. Or,
3. Against the Necessity of conforming in Point of Duty.

We assert the Communion of the Church of *England*, in all the Territories belonging to the Kingdom of *England*, to be safe and lawful, in Respect of the Laws of GOD and Man: we assert it to be, not only expedient, but necessary too, in Order to discharge the Duty we owe to GOD, and the Peace and Order of Society, that every Man that has Opportunity, should actually embrace this Communion. Men not only consistently with their Duty may, but to discharge their Duty must, be of the Communion of the Church of *England*, if they are Members of the Nation of *England*.

These must be supposed to be the real Sentiments of all those, who endeavour to proselite Men from every Sect to the Communion of the established Church; and I will offer something for Confirmation hereof before I finish. But shall begin with considering Mr. *Hobart's* Objections.

I. As they seem to be levelled against the Safety or Lawfulness of this Communion, especially in *Connecticut*, where his Discourse was delivered.

I



A

LETTER

To a FRIEND.

SIR,

I Should have excused my self the Trouble of defending the Constitution of the Church of *England* against the Objections in Mr. *Hobart's* Sermon, and deferred the Task, to some abler Pen; but to gratify your Request, and take a Share of the Burthen with my Brethren, I willingly comply with your Desire, not discerning any Difficulty in the Undertaking, that will exceed a very ordinary Capacity. You will not, I presume, expect that I should trouble my self or you, with Remarks upon any Thing in his Discourse, besides those Passages that are designed to asperse our Constitution; and deter serious People from conforming to the Worship and Discipline of the national established Church of *England*. And as Opportunities are now given for such Conformity, by having Congregations in Communion with the Church of *England*, in many of your Towns; the Reasons for conforming, will deserve the serious Attention of such People as prefer no Interest whatsoever to that of pleasing GOD, and securing their eternal Happiness; which can only be done, by a strict and careful Practice of their whole Duty, whatever

of the Church of England, &c. 7

I say *seem* to be levelled, because most of his Readers will understand that to be the Sequel of his Objections; and that they would not be worth the Pains he takes, if this Conclusion was not to be inferred: Although he has not indeed put his Arguments in Mood and Figure.

To be *Fellow-Labourers*, he calls an *Important Part of the Ministerial Character*. Page 10. I shall not crack my Brains to comprehend the Profundity of this Assertion. But this being the Theme of his Discourse; he would have his Hearers consider and comprehend, that all Ministers of Christ, are *Fellow-Labourers*. Thus he explains his Sense of being *Fellow-Labourers*; some would think he *seems* to conclude, that Men can't be Ministers of Christ, if they don't answer his Description in that "*Important Part of the Ministerial Character*." And then, he tells us, Page 20. "*There are several Things opposite hereto*, and which, where-ever they obtain, prevent Ministers acting in the Character under which they are mentioned in his Text," i. e. *Fellow-Labourers*.—Then he adds, "A fixed *PRELACY* in the Church is another Thing repugnant to, and destructive of that Equality which renders Gospel-Ministers *Fellow-Labourers*. This you all know (quoth he) obtains in the Church of England;" The Consequence must at least, *seem to be*, that the Communion of the Church of England is unsafe, Men can't safely or lawfully in the Sight of GOD join with them, because so *important* a Part of the ministerial Character is wanting among them. He lays so much Strefs upon this *Important* Matter, that I can't think any indifferent Person will say I have put a forced Construction upon his Discourse, when I make the Conclusion to be a *seeming* to say, that our Ministry is so defective in an *Important* Part of the Character, that no serious Person should venture to join himself to such a Communion. What he says more largely and particularly, of the Imperfection of the ministerial Character, Page 21, &c. must be understood as delivered with a Design to *seem* at least to conclude, that so important Defects attend the Ministry of our Church, that a serious Christian should be afraid to become one of our Communion. Especially seeing

Another

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Another Objection lies against the Safety and Lawfulness of joining with the Church of England in *Connecicut*, where his Discourse was delivered, *viz.* That by leaving the Assemblies of Worshipers there formed, and going over to the Church of England Profession, he says, "They contract the awful Guilt of Schism, run into Parties, promote Separations, divide and disturb the Peace of the Church, rend, not the Coat, but the Body of Christ." Page 25, 26. Upon which he thus expostulates, "Can you answer it to GOD or your own Consciences," &c. So that the Objections against the Safety and Lawfulness of our Communion, may be fairly understood or comprized under these two Heads. Unto which I shall reply in Order.

1. By considering the Force of all his Objections against the Validity and Regularity of our Ministry, on Account of the Hierarchy of our Church; i. e. The Prelacy established.

His Text is *Philemon*, ver. 24. *Marcus, Aristarchus, Demas, Lucas, my Fellow-Labourers*. The Sum of his Exposition is, that true Ministers of the Gospel concur together, help, and not hinder one another in promoting the Design of redeeming Grace, and are equal to one another in Power and Office. I am only at present concerned to examine his Arguments for levelling all Orders in the Church; and I shall be very willing to join in condemning all Practices that may be called counter-working the Ministers of Christ. I esteem none as *Fellow-Labourers* with me, whose Works are a Controvention of my chief Designs: But I would carry this *important* Affair of being *Fellow-Labourers*, a little higher than Mr. Hobart has done; he only makes it necessary that the present Set of Ministers, (and perhaps it may *seem* as if he had his Eye only to *Connecicut*) should be *Fellow-Labourers*; that they should not oppose one another.

It don't *seem* to me, that he intended it should be necessary for the Ministers of his Perswasion in *Connecicut* to be *Fellow-Labourers*, and therefore not oppose the Twenty-Six Bishops in England; much less our half Ministers (as he would have them esteemed) the Presbyters. Nay, I would have the

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of the Church of England, &c. 9

the Matter carried higher still; I am for being a *Fellow-Labourer* with St. Paul himself, as *Marcus* and *Lucas* were said to be: This is applicable to all true Ministers, they are *Fellow-Labourers* with the holy *Apostles*; and more than this, they are *Workers* together with GOD too. Which is the same Word *Synergoi* in the Original, 1 Cor. iii. 9. This the Apostle presumed to asert of himself and *Apostles*; and I presume he would have thought the Man very weak in his Intellectuals, who should have charged him with Blasphemy, for making himself *equal* with GOD, his *Fellow-Officers*, with *equal* Power, without Dependence or Subordination; As Mr. Hobart asserts the important Sense of that Word to be.

There is nothing at all in his Text to restrict the Sense of the Word *Fellow-Labourers*, and oblige us to understand it in any different Sense from that, the same *Apostle* stile useth it in, when he says of himself and *Apostles*, that they are *Synergoi*, with GOD; and there is nothing in his Text to limit the Word to any other Sense than the Word *Fellow-Labourers* will properly bear, when applied to a Father and his Sons, or a Master and his Servants, labouring together to accomplish the same Work. And who would not think the Man, to be of very shallow Capacities, that would infer an *Equality* between Father and Sons, and between Masters and Servants, because they are *Synergoi*, Workers together in the same Field? In producing an Effect many efficient Causes may concur; one Principal, the rest Adjuncts, in Subordination, Concauses or *Synergoi*, each one a Cause in Proportion to his Efficiency in the Church Cause, *quomodo non equals*. The *highest Officer* in the Church may properly call a Number of the meanest Christians, *Fellow-Christians*; the greatest Prince, may call a Number of Beggars *Fellow-Men*; and the greatest General, may call his Subalterns *Fellow-Officers*, and *Fellow-Soldiers*; and what Man would infer an *Equality* in these Cases, from such Expressions, unless Mr. Hobart, to carry on a Design of deluding ignorant People?

I don't remember ever to have seen this Text of Mr. Hobart's produced for demolishing the Hierarchy, his singular Sagacity

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Sagacity must have the Applause, of discovering in this Text a Force that was never seen before, and St. Paul himself was ignorant of; or else I am sure he would never have said of himself and other Ministers, we are *Synergoi*, with GOD. For if that Word had been capable in Reality of such a Construction as Mr. Hobart has put upon it, I mean to import Equality in Office or Efficiency, he that had more Goodness than to receive divine Honours, when the People would have forced them upon him, Acts 14. 14. would have had so much Caution as not to have given such a Handle to idolatrous Superstition, as it must have done to claim Equality with GOD.

I believe Mr. Hobart is the first Man that ever thought of making Demas an Apostle, of equal Authority with St. Paul, and the Apostles so called, to distinguish them from others that had ministerial Power and Authority in the Church. And if Marcus was not advanced to the Episcopate, when St. Paul called him *Fellow-Labourer*, as Mr. Hobart concludes he could not be, Page 24. i. e. that he could not till some Years after be, what the best Records of Antiquity tell us he was at length, the first Bishop of Alexandria, we may finish the Refutation of Mr. Hobart's Argument for Equality drawn from St. Paul's *Synergoi* in this Text, by observing the Imparity at that Time between St. Paul and Marcus; the one an Apostle, the other his Deacon, for the English Word Minister is in the Original *Diaconos*; Contrary to Mr. Hobart's Observation, Page 16, that "the Deacons are an Order inferior to the Ministry properly so called:" For the Ministry properly so called, is in Greek *Diaconia*, and Ministers properly so called in the New Testament, *Diaconoi*, Deacons.

And thus when Mr. Hobart thinks St. Paul was ordained to the Apostolate, with Barnabas, Acts 13. and went upon the Work of converting the Gentiles; Paul and Barnabas Apostles, had this same Mark, who was also called John, for their Minister, in the Original *Diaconos*. Acts 13. 5. That this was the same Marcus, Mr. Hobart allows Page 7. and that he accompanied Paul and Barnabas from Jerusalem to Antioch, just before their Separation to this Work.

As

of the Church of England, &c. II

Acts 12. 25. Now as he was with them at Antioch, when they were thus solemnly separated, by what Mr. Hobart will have an Ordination, Page 18. came with them from Jerusalem, when they had fulfilled their Ministry, was rather their Attendant than they his, for 'tis said, They took with them John whose Sir-name was Mark. And when those two, by the Command of the Holy Ghost, had that solemn Separation, which Mr. Hobart calls Ordination, and no Mention of Mark in this Designation, nor Reason to believe he was ordained with them, and yet went forth to the Work with them their *Synergos*, called their Minister, *Diaconos*, Deacon; surely we have all the Reason in the World, to consider them in a great Inequality, both as to Office and Efficiency, and he must be more than weak, that will not acknowledge it; and therefore confess that Mr. Hobart's Text, had no Aim to equalize every Minister with the Bishops of the Church; and whatever his other Arguments may prove, this Text will infer nothing at all to the Prejudice of the Form of Government, in the Church of England, nor argue any Defect in the Orders of our Presbyters, although they don't claim the Dignity or Power of Bishops.

But perhaps some of his Readers may think his Argument for Equality among Gospel-Ministers, taken from the Commission our Saviour gave to his Apostles, being but one and the same, designed for all Ministers, may exclude all Imparity in Office and Power; although the same may not be inferred from their being *Fellow-Labourers*.

This is an Argument that has been used before him; and may amuse inattentive Readers, but is nothing more than Amusement; far from being a sufficient Foundation to conclude that our Communion must be dangerous, or unsafe from any Effects of restraining the Power of Ordination and chiefest Jurisdiction to the Bishops, although but 26 among many Thousands of the inferior Clergy.

Mr. Hobart's Design is to asperse our Constitution in regard of the Presbyter's Office, and persuade his ignorant and inattentive Readers, that such of the Clergy of the Church

of

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of England as preach and administer Sacraments in this Country, not claiming all the Powers that Christ gave his Apostles by the Commission *Matth.* 28. 19, 20. can have no Power at all.

Our Bishops claiming all the Powers given by that Commission to the Apostles, may be truly the Apostle's Successors; and if there were Ministers *subordinate* and inferior to the Apostles in the Church, their Fellow-Labourers and Fellow-Officers too in a lower Order and Rank of Ministry, while the Apostles themselves presided, and exercised a prelatial Jurisdiction; I can't see how their Commission which was as much one and the same while they lived, as it has been since, should have such a restraining Nature now; that it must absolutely in its Nature, forbid all Inequality of Powers, among such as derive any Power from it; as Mr. Hobart seems to dream.

The Sum of what he would have his Readers believe is Page 17. "In a Word, the Commission Christ gave his Ministers is one and the same; all to whom this Commission belongs have full and equal Right to use all the Power and Authority contained in it; and they to whom it does not belong, are no Ministers of Christ, nor do they derive any Authority from him."

If Mr. Hobart thinks these Propositions have a necessary Connexion, I must beg Leave to be of another Mind: "The Commission one and the same, therefore all to whom it belongs have full and equal Right to all the Powers, &c." The Weakness of this Inference may appear from his own Parallel Instance, the Charter of *Comedicut*, which is one, but one and the same, which he says is the Governor's Commission, and if so, then the Lieutenant-Governor and Assistants and Judges and Justices and Captains, in different and distinct Orders and with very different Powers arising from our Charter, and all authorized by it, not in Equality, although the Charter one and the same.

But the Case of *Comedicut* Charter brought by Mr. Hobart to illustrate the Nature of the Apostles Commission, I think

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think affords little of Argument or Illustration : Let us consider how far there may be any Appearance of Truth in what Mr. Hobart asserts, and wherein his Mistake lies. " All to whom this Commission belongs have full and equal " Right to use all the Power and Authority contained in it : Says Mr. Hobart.

Ans. 1. With Respect to the Apostles who were immediately authorized to gather and govern the Church by this Commission, it seems to make them Equals in that Power : Certainly it does not subject some unto any one of their Number : In short there is no Pope established by this Commission : And yet I dare not say, that a Primate among the Apostles was repugnant to any Thing contained in this Commission, provided he had been regularly chosen by the College of Apostles, who seem to have a very ample Power given them, and much left to their Wisdom and Prudence ; especially under the Guidance of *Inspiration*. And if for the more effectually promoting the great Design of their being authorized with this ample Power, they had thought fit, or should have been afterwards directed by the *Holy Ghost*, to appoint a President and Vice-President out of their Number, and then should have decreed, that in ordaining Colleagues in the Apostolate one of these should preside, and no such Ordination performed without the President or Vice-President : And if they had been directed by the Holy Ghost, to establish Presidents and Vice Presidents so many as should be sufficient for Admission of Colleagues into the Apostolate in all Ages and Places, I can't conceive any Clause of the Commission *Matth.* 28. 19, 20. would have been contravened thereby, I see no Clause forbidding such an Imparity, when it should be regularly established.

And as Mr. Hobart allows, that this Commission, enabled them to provide a Succession in their Office, Page 18. — I think we may fairly suppose also, it sufficiently authorized them to concert such Measures, and establish such Rules, as might seem convenient in an Affair of so much Importance to the Church, as the Succession in the Apostolate, or Episcopate which is the same, should be ; that faithful Men in every Age, might succeed in that sacred Office, and the Church

of the Church of England, &c. 15

same Fountain : And such they were taught to expect, by the Promise he made them of such miraculous Inspirations, as were intended by their receiving Power, after that the *Holy Ghost* was come upon them, *Acts* 1. 8. Under whose Direction, especially, if they had appointed standing Rules in the Church, touching Primacy, and Presidency in their own Office ; such Inequality as would necessarily arise therefrom, would not have been repugnant to any Part of their Commission or any Thing contained in it. Much less,

2. With Respect to other Officers, or Ministers in the Church, to whom this Commission was not immediately given by Christ : Can Equality among such with any Priority be argued from this Commission ; although they may be said to be concerned in it, and have Power by it, as this Commission authorized the first Apostles to convey all the Powers unto others, to act in the Name of Christ, as his Officers, which the various Exigencies of the Church required ; and with Provision for perpetuating such Powers by regular Succession unto the End of the World.

Every Order and Degree of Ministry in all Ages how different soever in Power and Designation, may be said to be vintuated by this Commission, as by this the Powers were derived from Christ to his Apostles, to be conveyed by them to others, and so regularly handed down from Age to Age : But that the Commission immediately given to the Apostles, should properly and strictly, be the Commission given to any one besides those very Persons upon whom he breathed, and said, *Receive the Holy Ghost*, I can't see any Necessity to conclude. Nor can I see any Use of distinguishing between Commission and Designation to an Office, and Trust, when that is regularly made : he that has Power and Authority given him to act in Behalf of GOD and Christ, may be said to have a Commission or Designation to such Trust, by whatever Means such Authority is given according to Christ's Direction ; and this Power being given to others from the Apostles by a solemn Ordination with Imposition of Hands, conveying such Powers as their Commission authorized them to give, such Ordination might as properly be called Com-

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Church secured against Imposture, and every Danger of Interruption in the Line of Succession ; where so much depended upon that.

That our Saviour gave his Apostles such an ample Power, as included Authority to establish Rules and Orders, for well discharging the great Trust committed to them by their Commission, which made them joint Colleagues, in *disciplining all Nations and teaching them to observe and do all Things whatsoever Christ had commanded* ; i. e. to behave themselves as the Disciples of Christ in all Instances of Duty, in order to obtain the Happiness and Salvation he came into the World to procure for them ; that the Apostles, I say had Authority, by their Commission, to settle and establish Rules and Orders for well discharging this Trust, no Man need to doubt, who considers the Declaration with which our Saviour introduced their Commission ; and the general extensive Expressions of the Commission it self ; as the same is recorded in the several Evangelists collated. *St. Matthew* tells us, that after his Resurrection, he came unto his Disciples, and said unto them, *All Power is given unto me in Heaven and in Earth.* *Matth.* 28. 18. After asserting this ample extensive Power given to him, i. e. by his Father, he goes on according to *St. John* 20. 21. Peace be unto you : as my Father hath sent me, even so send I you, i. e. with ample and extensive Power, to do every Thing that may be proper and convenient for gathering, guiding and governing his Church, and continuing the Succession in their own Office ; as well as providing such and so many Assistants, or *Synergoi* with them, in Orders, or with Powers as various, as they should find Occasion for ; and to qualify them for such a Trust, breathes on them, and says *receive the Holy Ghost*, &c. And promiseth the Continuance of his gracious Assistance with them and their Successors, unto the End of the World.

This ample Power delivered thus generally, without particular Directions, must include a discretionary Power as to Modes and Particularities to be observed ; always to be consistent only, with the general Directions given, and such farther Instructions as might be given afterwards, from the same

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mission as Designation ; and if the Apostles ordained, i. e. commissioned or designated some Persons to one Office or Trust, and some to another, as they found the Exigencies of the Church required ; the ample Powers in their Commission recorded, would well justify them in so doing ; but the several Persons so designated or authorized must receive their Power or Commission from such Ordination as was agreed upon by the Apostles, to be a regular conveying of Power, and Authority to act in such Affairs which such Ordination was well understood to qualify them for ; and not further.

When the Apostles ordained the seven *Deacons*, they said and did so many Things, doubtless, as were sufficient to distinguish that Ordination from the Ordination of *Presbyters*, although Imposition of Hands accompanied both, and might be the immediate Conveyance of the Power, which each received ; and this whole Dispute about Equality of Power among Ministers may easily be decided, by attending to the very plain Matters of Fact, recorded in the New Testament, of different Orders and Degrees in the Ministry. For if all Ministers of Religion were not one and the same Order, all vested with equal Power, in the Apostles Days, when St. Paul and the rest of his Contemporaries flourished in the Church, how absurd will it appear for any to conclude, that one Commission which Christ immediately gave to his Apostles, conveyed equal Powers to all other Ministers with them ? For if *Imparity* be plainly found in the Apostles Age, and under the Direction of their extraordinary Inspiration ; there can't be the least Face of a Reason, to infer Equality since, from the Nature of that Commission which was the same then as it is now.

That the *Deacons* were an Order inferior not only to the Apostles, but to other Ministers then in the Church, Mr. Hobart allows. Page 16. That they were appointed by the Apostles, an Order instituted for some Services in the Church, chosen and ordained, Mr. Hobart allows ; and although only seven are mentioned as ordained at the first Institution of that Order, yet more were added afterwards, and their Order, distinct from and inferior to the *Presbyters* ;

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of the Church of England, &c. 17

as well as Apostles, was continued in the Church, and has been ever since reckoned an Order of the Clergy ; and employed in other Services besides serving Tables, (as Mr. Hobart mistakes the Nature of their Office to be.)

At the first Appointment of this Order, the Apostles directed the Brethren to look out seven Men full of the Holy Ghost. And St. Stephen who was one of them, is said to be full of Faith and Power, and that he did great Wonders and Miracles among the People. Acts 6. 8. He disputed against the Synagogue of Libertines &c. Ver. 9. And they could not resist the Wisdom and Spirit by which he spake, ver. 10. He preached a long and excellent Sermon, Acts 7. Philip who was also one of the Seven, preached Christ unto them of Samaria, Acts 8. 5. He wrought Miracles and cast out unclean Spirits, ver. 6, 7. And baptized his Converts, ver. 12, 13 : But Confirmation and giving the Holy Ghost by Imposition of Hands, was reserved to the highest Order. The Apostles sent Peter and John for this. Ver. 14, 15, &c. Here is a clear Account of one of the lowest Order, (but not so low as Mr. Hobart would make him) performing the sacred Offices of Religion, and in the same Chapter we are told of his preaching and baptizing, ver. 29, &c. Ver. 40. We find Deacons as well as Bishops mentioned in the Apostle's Salutation, Phil. 1. 1. And St. Paul instructs Timothy about the Qualifications for Deacons as well as Bishops, 1 Tim. 3. 8 ; Ignatius, one of the earliest Christian Writers, mentions Deacons as an Order of the Clergy, and Tertullian in the second Century, mentions the Deacons Power of baptizing with the Presbyters, as being both alike derived from the Bishop, and in Subordination to him. So that we are to look upon Deacons as Ministers in the Church, deriving their Institution from the Apostles, having their Power to preach and baptize in the Name of Christ, by Virtue of the Commission Christ gave to his Apostles, but never were thought equal Officers to the Apostles.

Marcus was allowed to be what Mr. Hobart means by a Minister properly so called. He is one of the Synergoi, with St. Paul in his Text ; but the Imparity in this Instance I have already proved. And although Mr. Hobart

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hart, by inferring Equality from the Word *Fellow-Labourers* in his Text, must be understood to say that *Marcus* and *Dimas* &c. were equal to St. Paul and the rest of the Apostles ; and when he argues Equality among all Ministers, from their deriving Power from the Commission immediately given to the Apostles ; he must mean that all Ministers, must be equal with the Apostles, and that therefore the Apostles themselves could not be Prelates, i. e. as having any Authority or Jurisdiction over other Ministers of the Gospel, yet I can't believe that Mr. Hobart himself, or any other Person of tolerable Sense will deny (upon cool Reflection) the *Imparity* in Office and Power, that subsisted between the Apostles and other Ministers ; I mean *Presbyters* as well as *Deacons*, so long as the Apostles themselves lived and presided in the Church.

I don't know of any that pretend to more Orthodoxy than Quakers, that have denied an Order of Elders or Presbyters superior to Deacons, and inferior to the Apostles, of whom Mention is so often made in the New Testament, as well as by the very first Christian Writers and in all later Accounts of Christianity. So that I need say no more upon it, and will mention only two Texts in the Writings of St. Paul to put the Matter out of all Doubt, that in the first planting of Christianity, GOD himself established *Imparity* among the Ministers whom he sent to preach the Gospel of his Son ; and did not think it was necessary all his Ministers should have one Office, and one Work ; because one Commission to the Apostles, was esteemed sufficient to convey Power from GOD to every Order and every Individual in each Order to the End of Time ; as thereby a Succession might be provided, of such as were well authorized to give Power to as many in each Rank, or Degree of Order and Office, as the Churches Needs should require.

St. Paul tells the *Corinthians*, GOD hath set in his Church first Apostles, secondly Prophets, thirdly Teachers, after that Helpers, Government's, 1 Cor. 12. 28. Then to declare their Inequality as much as Words can express, by an Inquiry, interrogation

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interrogation implying Negation, he adds, ver. 29. *Are all Apostles? Are all Prophets? &c.* Meaning no, by no Means. The other Text I shall refer to is Eph. 4. 11. speaking of the Gifts bestowed by our Lord upon his Church at his Ascension, *And he gave, some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, &c.* I will leave this without a Comment, supposing the Imparity made by GOD himself at that Time to be very clear and evident; and as such Imparity has always in Fact been found in the Church, in every Age, we must have better Arguments than such as Mr. Hobart has brought, to make any Man of Sense believe the Communion of a Church unsafe merely because such an Imparity is found among her Ministers: Nay it should on the other Hand be rather thought dangerous to be of a Communion, without Prelacy, especially when all the ministerial Power they have, is claimed from a Commission never given by Christ to the Claimants themselves; nor to any of so inferior a Rank as they value themselves upon, whether of the Laity or such Renegado Presbyters as threw off their Subjection to their Bishops, and invaded the sacred Office contrary to their Ordination-Vow and Promise, and Mr. Hobart says Oath too.

Now, as in all Governments, the Head must be the Fountain of Power; what could derive from such whose highest Station was a State of professed Subjection? And neither GOD nor Man had ever given them the Power of authorizing others, any farther than as Reason permits every Man to make a Representative or Attorney for himself; but none for another Man, much less for GOD; without a special Authority. So that there is Reason to be doubtful, whether after all their Solemnities, they have any more than Deputies from Men, who pretend to act with them in Things pertaining to GOD: And this Doubt must be increased from what Mr. Hobart says, Page 17, speaking of the Commission given to the Apostles, and in them constituting an Order of Prelates, to be continued by regular Succession, viz. Vicarious Ordination from them: Says Mr. Hobart, "They to whom it does not belong, are no Ministers of Christ, nor

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"nor do they derive any Authority from him." — I hope some that are serious and intelligent, will reflect upon this Passage, and consider how much depends upon Mr. Hobart's being in the Right, in this Argument; in which I think I have sufficiently proved him mistaken.

If any one should think, he has either proved Presbyters equal to the Apostles, or at least that the Power of ordaining others to the Ministry, was committed to them in Equality; and may therefore be claimed justly by those who are now called Presbyters, in Distinction from Bishops; from what he says of *Paul and Barnabas* and *Timothy*, Page 18, 19. I answer in a few Words.

1. *Paul and Barnabas* were Ministers, before they came to *Antioch*, 'tis said, Acts 12. 25. *They had fulfilled their Ministry*; and if they were now ordained again, it must be to a higher Order or Office than they had before; but as this Supposition destroys his Notion of Parity, so the Power of ordinary Presbyters can't be inferred from the Acts of Prophets, done by special Direction of the Holy Ghost, as that Separation was said to be; Acts 13. 1. This must be of the same Nature with Commissions given by GOD himself immediately, which would be as good as that given to the Eleven by Christ himself.

2. As to *Timothy's* Ordination, by the laying on of the Hands of the Presbytery; it will justify Ordinations performed by such a Presbytery, Men of the same Order and Authority in the Church, and no other, though called by the same Name. But this Mr. Hobart has not proved of any modern Presbyteries, nor can he prove it. If St. Paul presided in that Presbytery and laid his Hands upon *Timothy* at his Ordination, whoever the rest were that laid on Hands with him, it will make such a Presbytery, as Mr. Hobart can't find, unless he goes to a Bishop and his Presbyters, such as ordain in the Church of England: and there is good Reason to conclude,

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conclude, St. Paul was at the Head of that Presbytery; for

1. St. Paul converted him to the Faith of Christ; for this Reason calls him his own beloved Son, and expresses a particular Esteem and Affection for him. — 2 Tim. 1. 2.

2. We have frequent Mention of his following St. Paul in his Travels and being an Attendant on him; on which Accounts it would have seemed very probable that he should receive Ordination from him rather than from others, especially Inferiors.

3. His Epistles wrote to him, as Instructions and Directions touching his Office, add to the Probability, but his putting him in Mind 2 Tim. 1. 6. to stir up the Gift of GOD in him; and expressing it to be by putting on his, St. Paul's Hands, puts it beyond Probability, for in 1 Tim. 4. 14. the same Gift in him, is mentioned to be by Prophecy, with laying on the Hands of the Presbytery: If it be objected, that 'tis possible these Gifts may be different, and not intend the same Thing: I answer, such a Possibility don't affect me; I am only concerned to answer Mr. Hobart's Argument, which will make nothing for his Purpose, if he can't be sure that *Timothy* was ordained by a Number of Fellow-Labourers, of no higher Order, nor vested with any more Authority, than Mr. Hobart's Fellow-Labourers at *Stanford*, which I suppose it absolutely impossible for him to do; and at least a very great Probability, if not a Certainty may be urged against him, from what I have mentioned above, and also the universal Practice of the Church, which took Place every where from the Apostles Times; to have all Ordinations performed by an Order superior to mere Presbyters.

Mr. Hobart's great Effort being to seem to demolish the whole ministerial Powers of such Presbyters, as the Congregations in Communion of the Church of England are under the immediate Care of, and advance his Fellow-Labourers

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Labourers to all the spiritual Power of Bishops ; after having put his own best Claim to any Power at all, as derived from some perfidious Presbyters of the Church. Page 19. *Margin.* Very good then ! Proceeds to offer something with no Design, at least to his Purpose, if it be not to *seem to prove*, that the Priests of the Church, have no Power to do any Thing as Ministers of Christ. Page 21, 22, 23.

1. Because they don't receive Power by *their Ordination*, so much as to preach, which is a necessary Part of the ministerial Commission. Page 21.

Answer. He is too trifling to deserve a serious Answer, but something will be expected to satisfy such as may be puzzled with his Trifling and Falshood. He should have consulted the Office for ordaining Presbyters (in every Folio Common-Prayer-Book) and known by that, the Power given to Priests by their Ordination ; which perhaps might have saved him the Shame and Reproach, which such glaring *Falshood* and *Prevarication* must expose him to. When People are invited only to read the Form and Manner of ordaining Priests ; which any Person that is curious to be satisfied concerning Mr. *Hobart's* Veracity, may find Opportunity for in every Church where a Folio Common-Prayer-Book is lodged, in which also are the Canons of the Church, most wickedly falsify'd by Mr. *Hobart* ; and it will not excuse him to say, he writes after another as wicked and false as himself : I charge him boldly with gross Prevarication and Falshood ; done with a wicked Intent, to asperse the Constitution of the Nation which deserves the highest Esteem and Reverence : 'Tis easy for any one to discover whether I do him Injustice by this Charge. And I wish them to read Mr. *Hobart's* whole Page 21. Then the Form of ordaining Priests, in which are many Passages to prove this Falshood, I will here mention but three.

In the Bishop's Charge are these Words, " Now again we exhort you in the Name of our Lord Jesus Christ, that

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" that you have in Remembrance into how high a Dignity, and to how weighty an Office and Charge ye are called : That is to say, to be Messengers, Watchmen and Stewards of the Lord ; to teach and to premonish, to feed and provide for the Lord's Family ; to seek for Christ's Sheep that are dispersed, and for his Children who are in the midst of this naughty World, that they may be saved through Christ for ever." One of the Interrogatories is, " Will you then give your faithful Diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of GOD ; so that you may teach the People committed to your Care and Charge with all Diligence to keep and observe the same ?"

When the Bishop and Priests lay on Hands, the Bishop says, " Receive the Holy Ghost for the Office and Work of a Priest in the Church of GOD, now committed unto thee by the Imposition of our Hands. Whose Sins thou dost forgive, they are forgiven ; and whose Sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of GOD, and of his holy Sacraments ; &c. *The Bishop delivering the Bible into his Hands*, says, " Take thou Authority to preach the Word of GOD, and to minister the Holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

Who can believe now, that our Ordination is not designed actually to give us Power to preach, administer Sacraments, and exercise Discipline ; yet this Mr. *Hobart* flatly denies : And says this Power we receive by the Bishop's License, which is not given to all that are ordained.

He says " the Canons of the Church of England allow a Bishop to ordain any Person, if he has a Presentation to a Living, understands Latin, and is not scandalous." He

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He puts at the Bottom of Page 21. Canon 34 cited by Mr. *Pierce*. How far these Men will deserve to have their Words taken in any plain Matter of Fact hereafter, judge every one that reads the Canon referred to, in which are these Words, " No Bishop shall henceforth admit any Person, &c. — desiring to be a Deacon, unless twenty-three Years old, and to be a Priest twenty-four Years compleat, and hath taken some Degree of School in either of the said Universities, or at the least, except he be able to yield an Account of his Faith, in Latin, according to the Articles of Religion approved &c. — and to confirm the same by sufficient Testimonies out of the holy Scriptures, &c. Canon 35. *The Bishop before he admit any Person to holy Orders shall diligently examine him in the Presence of those Ministers that shall assist him, &c.* — The Form of ordaining Priests will shew further what Qualifications are necessary : In which Point the Rules of our Church are excellent, and can't be parallel'd by any of the Sectaries.

2. In Pursuit of the same Design, to beget an Opinion in his Readers that our Presbyters have no Power from Christ to act as Ministers of the Gospel, Mr. *Hobart* further adds, Page 22. " In Order to a Person's obtaining this Ordination and License to preach the Gospel, he must (among other Things) take an Oath of Canonical Obedience to his Bishop." This he endeavours to prove unlawful ; because contrary to those Precepts of our Lord ; Matth. 23 : 8, 9, 10, *Be not ye called Rabbi, &c. and call no Man your Father upon Earth, &c. — Neither be ye called Masters ; for one is your Master, even Christ.* And our protest Submission to the Bishops, he calls " such a servile Subjection to others as Christ has forbidden." Page 25. But by his Leave, who authorized him to be thus dogmatical in putting his Construction upon those Words of our Saviour ; with such an indecent Reflection upon the Wisdom and Piety not only of the Bishops and all the Clergy of England, but the whole Legislature at this Time, and ever since the Reformation ; if those Words of our Saviour are to be understood literally, every common Man may know what they import ; and the Quakers

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Quakers have a better Plea for denying all Titles that infer Superiority and Dignity to *any Man*, than *Mr. Hobart* to restrain the Prohibition only to Episcopal Preheminence: A Rebuke for his Insolence is the properest Answer to be given him, since his Way of Reasoning from those Prohibitions of our Saviour, would deny all ecclesiastical Power and Jurisdiction, as well as episcopal Preheminence: If there be any Power and Authority in any Order whatsoever in the Church, to which Men ought to be subject and pay Obedience, it can not be a Fault to own that Authority, and promise and engage most solemnly and faithfully to be subject to it. Professing Subjection, or swearing solemnly to yield due Obedience to lawful Superiors is not the Thing prohibited by our Saviour, nor does he intend to prohibit all Superiority in Place or Office; for 'tis plain, that he gave Power and Authority ecclesiastical and spiritual unto his Apostles; and Christians are commanded to *obey them that have the Rule over them*, i. e. Ecclesiastical Rulers, *Egumenois, Governors*, Heb. 13. 17. and *submit themselves*, and if Submission be a Duty, to give Assurance of yielding it, when reasonably demanded is no base *Servility*. *Mr. Hobart* might have found a better Interpretation of *St. Matthew* 23. 8. in *Dr. Whitby*, whom he cites upon another Occasion, and thither I must refer you and him, for the Sense of those Prohibitions; which only forbid ascribing to Men what is peculiar to GOD and CHRIST.

3. One Fling more he has at our Presbyters, Page 23. "Well, after all this Submission, &c. — What ministerial Authority is the Person vested with? He is allowed to preach the Gospel and administer the Sacraments; But for the other two Branches of ministerial Authority, Government and Ordination, equally instituted by Christ, and necessary to answer the Designs of redeeming Grace, he has neither Part nor Lot in these Matters." With Reference to which Defects, as he would have them believed, he says, Page 25. "My Friends, Is it really so desirable a Thing to you to have Churches so defective as to be utterly unable to exercise the Discipline Christ has instituted, and Ministers who have not half the

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"Powers contained in the Commission given to the Gospel-Ministry, &c.

Ans. If *Mr. Hobart* would have been all of a Piece, he should have said *Ministers* without any Power at all from *Christ*, because not invested with all in the Commission given to the Apostles; because he had before said, that the Commission being one for all Ministers, He that has any Part must have all, so that if he allows to our Ministers half, by his own Reasoning, they must in fact have enough, i. e. in Reality all, notwithstanding all the Limitations and Restrictions that *Laws* and *Canons* can make about it; but as we are agreed thus far; that the Commission given to the Apostles was full and ample enough to provide for all the Exigences of the Church in every Age, and have it furnished with Officers succeeding the Apostles in their Power to govern the Church and all Orders in it, and to ordain Pastors for the Flock of Christ to *teach*, administer the Sacraments, and dispense the Ordinances and Discipline of Christ, for the Benefit of all his Children; we may think our selves pretty well provided for in the Church of England with twenty six Bishops vested with all the Power the Apostles had; for then, they can ordain as many Presbyters and Deacons as the Exigencies of the Church require, and give them the same Powers that the Apostles gave the Elders they ordained in every Church, and the Deacons they ordained to be their Attendants and Fellow Labourers: and if any Person will take Pains to consult the Form for ordaining Priests, in our *Large Common Prayer Books*, he will find a Commission large enough given to such Ministers as have the Care of the *American Congregations*, to enable them in GOD's Name, and in Behalf of CHRIST, to do every Thing that Men's comfortable Hopes and Happiness require to be done; although they act in Subordination, and are obliged to pay a proper Reverence to their Superiors the *Bishops*.

A *Chiefly*, by our Constitution, is reserved to the Bishops as it always was in the Church of Christ, and to this belongs properly the Right of giving Power by Ordination, and presiding in Jurisdiction; but the Presbyters subordinate

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bordinate to them have as much Power in the Government of their several Flocks as Wisdom and Prudence can think proper to intrust them with; Nay, we can say, even as *Jerom* to *Eusebrius*, *Quid facit Episcopus, quod Presbyter non faciat, excepta Ordinatione*.

What fuller Authority in the Exercise of Discipline would any desire a Minister to be invested with, than is contained in those Words of the Bishop when he lays on Hands in Ordination saying, "Receive the *Holy Ghost*, (the Gift; as Offices are called *Eph.* 4. 11.) for the Office and Work of a Priest in the Church of GOD now committed to thee, &c. — Whole Sins thou dost forgive, they are forgiven, and whose Sins thou dost retain, they are retained," &c.

Mr. Hobart says "Government and Ordination, are two Branches of Ministerial Authority equally instituted by Christ, and necessary to answer the Designs of Redeeming Grace: if he means that the Power of Ordination should be committed to every Minister is necessary; I can by no means agree with him; I allow it to be necessary that such a Power should be properly placed in such Persons as may be able to furnish the Church with Officers to act in the Name of Christ; but no more necessary that every Minister should have Power in the Church to ordain Ministers, than that every Justice of Peace in the Common Wealth should have Power to make Justices of Peace. So, Government is necessary, but no more necessary in the Church to have every Minister vested with the highest and chief Power, than in the State to have every Justice of Peace, vested with Power to determine Titles of Land, and give final Judgment in Causes Capital, which would be to have Judges of Assize and Oyer and Terminer in every Parish, which Privilege, I believe few People would be fond of. Nor have they Reason any more to be fond of *Mr. Hobart's* Scheme for Ecclesiastical chief Judges, many of whom have not Capacity to decide a Controversy of thirteen-pence penny.

As for the Rubrick directing a Minister to suspend one against

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against whom Immorality is objected, and notify the Ordinary in 14 Days, I would only say, it can't be thought a Law to oblige, when such Notifying is impracticable in that Space.

GOD's own Positive Institutions are always to be interpreted so as to give Place to the Law of *Necessity*, and so our Saviour expounds the Law of the Sabbath: and for the same Reason humane Ordinances must be so interpreted likewise; and if this limited Time being impracticable to be complied with, and the Design of referring the Cause for the hearing of Judges appointed, not taking Place; Reason will easily suggest, that such Affairs are left with the Minister to determine according to his best Prudence, with the Authority belonging to his Office, which in such Case is not restricted by that Rubrick; and has only to expect that his Doings may be referred to his Bishop; unto whose Judgment he must submit, as well as the Party complaining, when Time will give leave to obtain it. — And now I have done with his Objections from the Defects of our Constitution.

2. The Unlawfulness of joining in Communion with the Church of *England* in *Connecticut*, he argues from the awful Guilt of Schism thereby contracted, disturbing the Peace of the Church and “renting not the Coat, but the Body of Christ:”. This is awful Guilt indeed; and if I could think these Things done by conforming to the Church of *England*, I should persuade every Body to keep to their Conventicles of whatever Denomination; But as Mr. *Hobart* has contented himself to say these things only, without any shew of Argumentation to prove them; A bare Denial of them might be esteemed sufficient for my Purpose: and yet I will offer a few Words to assist the Judgment of such as desire to be satisfied about the Justness of this Objection:

1. Then, I will allow that making Divisions in, and Separations from, regular Christian Societies, with which we are obliged to join in Christian Fellowship and Communion, is Schism, and very Criminal in the Sight of GOD; and never to be justified or excused before Man. —

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not to the Hurt, but to the Soundness and Health of the Body.

The Method I proposed in the Beginning of this Letter, will make the Consideration of some Particulars properly fall under my third Head of Discourse, which may help to form a Judgment upon the Charge of *Schism*, which Mr. *Hobart* objects against those who leave their Congregations and conform to the Church of *England*, and therefore I refer to that Place what might otherwise have been properly offered here.

II. I now proceed to take Notice of his Objections that may be considered as drawn from the Inexpediency of conforming to the Church of *England*; If Persons of Sobriety and Religion, who are desirous that the Church of Christ should be kept pure &c, should forsake their Assemblies and go over to the Communion of the Church of *England* Mr. *Hobart* expostulates with them Page 26. “Can you answer “it to GOD or your own Consciences, to the present Age or “to Posterity, if you should be instrumental in destroying “an Ecclesiastical Constitution so exactly agreeable to the “Gospel; and which has been so signally owned and “blessed for promoting Religion in the Power and Practice of it; and in introducing, instead of it, so detestable a Constitution, and which will almost certainly “bring in with it an Inundation of Vice and Looseness; “and Issue in the Destruction of practical Religion”? I design here to consider only what he has said in Relation to the Inundation of Vice, Looseness, Prophaness and Immorality mentioned in the above Passage, and much more with great Confidence in the same Page: confirmed by his own Observations in his Travels through half the Plantations in *North-America*, and what he has heard of the Islands: How good and regular their Constitution is has had some Consideration, and shall have more under the next Head, — I am willing here to suppose the Matter doubtful, whether it be very good or no; Nay I would suppose it not so good as it should be in Point of Regularity; sprung up in Disorder, and needing something to recommend it besides its Agreement with the Gospel; and the Countenance it may

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2. I will allow that Divisions may be in Fact made, in such Communities which Men leave, when they go into the Communion of the Church of *England* in *Connecticut*; These Societies, which they call Churches may be Rent and divided by the withdrawing of some of their Members.

3. I hope Mr. *Hobart* will allow that lawful and justifiable Separations contract no Guilt of Schism, much less such as doing Men's Duty to GOD makes necessary. —

4. It will lie upon Mr. *Hobart* to prove their Societies to be regularly constituted Churches of Christ, before the Guilt of rending the Body of Christ can be fixed upon Separators from them; this will prove a very hard Task; but he must go through it before his Charge of Schism will lie against any Sort of Separators from them. And then

5. Considering the Respect which common Sense will teach any Man is due to the Church of *England* Communion, as tis the National Establishment, the Religion of our Mother Country, and the Nation whose King, is the King of *Connecticut*; it would be proper for Mr. *Hobart* to shew how positive and full the Law is whether of GOD or Man, to oblige People so to adhere to their Societies of one Kind or another, as not to become of the Communion of the Church of *England* when ever GOD's Providence gives them Opportunity.

6. If the Congregations, forsaking which, is called Schism, are themselves founded in Schism, and unjustifiable Separation from the Communion of the Church of *England*; or in their present Constitution must necessarily be esteemed Abettors and Approvers of Schism, Disorders, Usurpation, Contempt of the chief Authority Christ has left in his Church; or any such like Crimes; Then such Congregations whatever they may call themselves, and whatever Shew they may make of Piety and Devotion in their own Ways, ought to be esteemed in respect of the Mystical Body of Christ only as Excrescences or Tumors in the Body natural, or perhaps as *Fungosities* in an ulcerated Tumor, the eating away of which, by whatever Means tends not

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may pretend to have of any humane Laws : This may seem to be, according to Mr. *Hobart*, a particular Aptness in their Constitution to promote Virtue and Piety : so that although some Objections might be laid against the Manner of their erecting and Regularity of their Constitution in some Points, yet if it has an Aptness in any peculiar Manner, to promote real Goodness, and save a Nation from an Inundation of Vice, or preserve a Country from growing Immorality and Profaneness ; it might claim an Approbation ; at least as a necessary Expedient to preserve the Country from Wickedness and Ruin, which must unavoidably come in like a Flood, if the national Establishment should prevail, and Mr. *Hobart* is to be believed.

I only therefore propose to consider under this Head, whether so much as Inexpediency may be argued against conforming to the Church of England, on Account of what Mr. *Hobart* suggests of almost Certainty of an Inundation of Vice and Immorality ; and Destruction of practical Religion that will attend the introducing of the Church of England : Which Suggestion is a wicked Calumny proceeding from that Bigotry and Self-Admiration which the Zealots, among every Sort of *Enthusiastick Sectaries*, are remarkably tinged with. Some Effects of the *New-Light* Heat Mr. *Hobart* condemns, but discovers the same rash censorious Temper against those whom he disapproves ; and Pharisee-like, pleases himself with Comparisons between his own Sect and all others, and overlooking their own Hypocrisy and detestable Vices, passes severe Censures upon others Faults ; like him who said, *GOD I thank thee I am not as other Men*, &c. and yet farther from Justification than him whom he despised. *Luke* 18. 14.

Every new Sect pretends a Necessity of separating from the impure Mass of Mankind, and have the Vanity to think themselves the only Saints, and Darlings of Heaven : And commonly they seduce well-meaning People into their Snares by Appearances of Piety, and Pretences to a more strict Virtue than other People, upon whose Faults and Failings they are very sharp-sighted ; and take Pains to exaggerate in such Instances as they have no great Temptation to be like them

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them in, or find their Account in differing from ; although taking their whole Practice together, they may have Faults greater, and Vices more abominable. Whoever is acquainted with the Rise and Progress of the several Sects in our own Nation, must know they have all been Refiners ; and yet turned out more and more impure.

The *Brownists* and *Independents* refined upon the Puritanical Presbyterians, the Baptists and Quakers upon them, and the self-admiring Saints of *New-England*, have been refined upon, by their own *Fervent* and *Davenport*, &c. with their *New-Light* Exhorters, who by their inward Light have seen the whole Country lying in such a State of Carnality, Sin and Death, that Hell has been ready to swallow them all up, Ministers and People except those few here and there, whom they could fright into the Convulsions of Conversion, and drive as far from Reason and common Sense as themselves.

Mr. *Hobart* proposes a Comparison to be made between *New-England*, and some of the *Islands* where no Teachers have been but Ministers of the Church of England ; but suppose we should find some such Places more addicted to Cursing and Swearing and Intemperance, than *Conneticut*, and less careful to observe the Sabbath ; which Vices I would by no Means extenuate or excuse, perhaps some Virtues may be found there also, not so conspicuous in *New-England* ; and when the Vices and Virtues of both Parties are to be exactly weighed, who shall hold the Ballance ? However if it could well be done, a Comparison to decide this Controversy, would much more properly be made between the State of Religion and Virtue in the whole Nation of England, before any of these refining Sects opened their refining Shops in the Kingdom ; and the State of Religion and Virtue at present ; and as it has been gradually improving to better or worse ever since. And then, we may make some reasonable Conjecture, of the Influence of those Principles and Practices, Mr. *Hobart* so much admires, towards making a Nation or Country more or less virtuous, or vicious.

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of the Church of England, &c. 33

The People of England were a very religious and pious People, before any Independents or Presbyterians opened Meeting-Houses in England, this is well known to all that are acquainted with our History and the Genius of the Nation in those Days. And there are remaining to this Day *Monuments* of the Virtue, Piety and practical Godliness of our Forefathers, in the Endowments of Churches, Hospitals, Colleges and Charity Schools, and many other Instances that our despising Neighbours can't pretend to vie with ; and notwithstanding the large Strides that Vice, Irreligion, Atheism and Profaneness have made in their Advances, since the Phanaatic Phrenzy opened the Sluce of Impiety and Wickedness, and demolished all the Hedges about Religion and Virtue, when they overturned the Constitution of the Nation, pulled down Monarchy in the State, and Prelacy in the Church, Yet vital Piety and Religion fruitful in solid Virtue and substantial Goodness is yet to be found in the Church of England, in a Degree not to be parallel'd by any of her boasting Enemies. The printed Sermons and Discourses of our Divines are sufficient Monuments of their laudable Endeavours to put a Stop to the Flood of Atheism and Immorality that has been flowing in upon us, the Progress of which, although it ought to be lamented, is not owing to the Tendency of any Doctrine, taught by our Church ; or any Faults in the Constitution of the Church of England : But to the Disorders and Confusions introduced by a Variety of Sectaries, all weakening the Churches Discipline, and with much Zeal propagating Notions and Opinions naturally destructive of Virtue, and reproachful to Christianity ; thus by *ferming* very zealous for Godliness, in a Way of Strife, Disorder and Confusion, and declaiming against Morality, and Self-Righteousness, and other Methods which I care not to mention, we have seen Christianity exposed to the Contempt of Infidels, and careless Living and Vice encouraged by Methods pretending to advance the Glory of sovereign Grace :

If Mr. *Hobart* had well understood, the true Causes and Springs from which the Immorality, Atheism and Profaneness of the present Age is derived, he could never have imputed it to any Defects in the Constitution of the Church of England : in his Discourse there is *Fallacia non Cause pro cause*,
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causa, The Fault he might have found at Home, which in vain he seeks abroad. And as the late scandalous Efforts of fanatick Zeal so disreputable to Christian Religion, and well known to have a direct Tendency to Profaneness and impure Living, were an Improvement upon the Doctrines commonly received in this Country, and might have made a much greater Progress, if the Obstructions and Checks it met with from the Church of England Congregations had been out of the Way, (altho' it must be confessed to the Honour of many not of the Church of England Communion, that they shewed a becoming Discountenance to those Disorders, and did their utmost to suppress them.) So, what might be universally observed of the Temper and Tendency of the Church of England Principles with Reference to this Flood of Impiety, Profaneness and Licentiousness, the Country was in Danger of being over-run by, may convince every considerate unprejudic'd Person, that the Danger Mr. Hobart would alarm People with, of Vice and Wickedness coming in among them by Means of the Church of England, is a mere Scare-Crow, and has no Foundation in Reason; but if the Constitution of it be well considered, it will be easy to see that substituting *that*, in the Room of whatever may now be said to prevail in the Country, would be the introducing Order, Peace, Purity and Happiness; and not any Thing that would be dishonourable to GOD, or hurtful to the Country.

I have only now to take Notice of what may be considered

III. As Objections against the Necessity of going over to the Communion of the Church of England in Point of Duty. Those that propagate the Church of England in Connecticut, would not put themselves to so many Difficulties, and take so much Pains, if they did not believe the Glory of GOD the Welfare of many Souls, were to be promoted thereby, nor should we endeavour to proselyte *some*, if we did not believe it the Duty and Interest of *all* to become Proselytes. And that it would be every Way, for the Benefit and Advantage of the Country, for the present Age, and for Posterity, to have all Parties and Sects laid aside, and the national Constitution submitted to, by all the Colonies depending on

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of the Church of England, &c. 35

the Crown of England, and to be esteemed as Parts of the English Nation; which is the English Church, or Church of England.

The visible catholic Church of Christ, or Christian Church militant, as making one Body *visible*, of which Christ is the Head; may be considered with Respect to its Parts either *Heterogeneous* or *Homogeneous*.

The *Heterogeneous* Parts, are the various Orders of Clergy and Laity of which the Church is composed; and might all be conceived to belong to the Church in Jerusalem, if the Constitution of the Church had been perfectly completed, before it extended its Limits beyond that large City. The Apostles as Colleagues vested with all the Powers in the Commission, Matth. 28. 19. might chuse St. James or any other of their Number, to be their President, and make such Rules or Canons as they might think proper, especially by Direction of the Holy Ghost, for regulating the Methods each should pursue, for Preservation of Unity and Order, in the Execution of the Authority each was invested with, by that Commission, to make Disciples, baptize, &c. They might agree and determine, what Assistants should be employed in this Work, and what Manner of Ordination they should have, and what Powers given by such Ordinations; and may be conceived at least, to have not only filled the Place of Judas in their own Order, but to have ordained Presbyters, and Deacons, and appointed each their Trust and Duty; and with about 5000 Converts to Christianity, as the Laity joined to them, and continuing in their Doctrine, and Fellowship; we may conceive this to be then the *visible* Catholic Christian Church; the Parts of different Names and Use, the Apostles, Elders and Deacons for clerical Offices, and the Laity according to their several Stations.—And according to such a Model, under the Presidency of some of the Apostolical Order, when People of other Nations embraced the Faith of Christ, the Church might extend its Limits; and as many Societies as should be thus formed in different Places, might be called Parts or Members of the one Church.

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The *Homogeneous* Parts therefore, are such Members of the Catholic Church in any Parts of the World, formed according to the Apostolical Model; who may be said to be in their Doctrine and Fellowship; having at least one Apostle, or a Successor to the Apostles, in the Fulness of Power given them by our Lord's Commission, to preside in Jurisdiction and Ordination. Such Churches are true Parts of the Catholic Church, whether consisting of many or fewer Christians, and may be united into one, although gathered out of several Nations; if not interfering with the Orders and Rules of the Church Catholic; and may be Churches in such and such Nations, although those Nations may not be Christian. But when any Nation becomes Christian, i. e. by any authentick, national Act establisheth Christianity for the Religion of such Nation, and receives such a Model of the Church of Christ as was settled by the Apostles, that makes a *national Church*; the Largeness of which may require many of the superior Order of Officers or Successors to the Apostles, to answer the Ends of Government and Ordination, and therefore although those by Office are equal, the Preservation of Order in the Church will require Rules for Precedency; hence we find early in the Church *Metropolitans, Primates, Arch-Bishops*, as well as among the inferior Orders, Arch-Presbyters, Arch-Deacons, Deans, Prebends and Canons. And such is the Nation of England, first a Civil Society Independent; having a Right to govern it self, and make Laws to regulate its own most important Affairs, without being liable to the Controul of any Power upon Earth; then adopting Christianity into their Constitution, and by authentick Laws making it the Religion of the English Nation, providing for the Support and Dignity of Bishops, and the Maintenance of the inferior Clergy, and for the decent Performance of the Christian Worship; and thus become a Christian Church, the Church of England: Which is the same as the Nation of England become Christian, and a true Part or Member of the one Catholic Church.

Such a Church united into one and regularly formed as a Member of the Catholic Church may also be divided into Parts of the same Name, thus *Metropolitans* and *Diocesan* Churches may be Members of a National Church, and *Parochial*

of the Church of England, &c. 37

parochial Churches may be Parts of a *Diocesan*; by having a common Government and regular Subordination they are united in one, how many Parts soever; and by whatever Means distinguished; but even a Parochial Church or single Congregation, if it belongs to the Catholick Church of Christ as a true Member thereof, must have its Clergy ordained by and in Subordination to, such Officer or Officers in the Church as have derived their Power of Presidency and Ordination from the Apostles, as Successors to them in the Power with which they were invested by our Lord himself. And this may be said of all the Congregations in Communion with the Church of *England*; our Clergy are ordained by Bishops, who regularly succeed the Apostles in the Power of Jurisdiction and Ordination, have a decent Regularity established by the Legislature of the Nation, as Governors combined in one national Church, and common Rules and Laws properly enacted, to which the Members of every Congregation are subject; and thus make one Church.

Our Constitution has been so often proved truly primitive and apostolical, i. e. agreeing well with the apostolical Practice and Rules; and the Practice of the Primitive Church, that I will suppose nothing needs to be added here upon this Head: Especially considering what I have said already in Answer to Mr. *Hobart's* Objections against the different Orders in our Church. And if we may suppose the Constitution of our national Church to be regular and good, our Prelates, Successors to the Apostles in their Power of Ordination and Jurisdiction; and this Church continuing steadfast in the Apostles Doctrine and Fellowship, (which I hope may be said truly as well as boldly) it may surely be urged upon every Man, that is *English*, that belongs to this Nation, and is properly a Part of it, in whatever Corner he may live, that his Duty obliges him to be of the Communion of the Church of *England*: And not to make Profession of any Sort of Religion that is opposite thereto. If it be every Man's indispensable Duty to be a *Christian*, the same Duty will oblige him to be and continue a Member of the Church of Christ which is his Body, to preserve and maintain the Peace, Order and Unity of the Body, and especially that

Part

of the Church of England, &c. 39

Purpose, and indeed no Pleas without this can be of any Force, to take off the Necessity I have been urging; and if what he depends upon to support this Pretence proves a Mistake, the Necessity lying upon every Man to conform to the Church, will revolve in full Strength; and must be urged forceably, upon all Orders of Men among them, Rulers and People.

Without a Clergy regularly authorized to minister in the Church of GOD, he will not pretend an ecclesiastical Constitution agreeable to the Gospel. What Countenance he pleads to their Manner of ordaining from the Ordination of *Paul* and *Barnabas* and *Timothy*, I have already considered, as also his Plea, that Christ's Commission to his Apostles, was a Commission to every Minister, and therefore conveyed the Right of ordaining to every Minister, as well as all other Powers given by that Commission, *Matth. 28. 19.* unto the Apostles; the Absurdity of this Supposition I have also considered and refuted, and seeing he confesseth Page 17. "All " to whom this Commission belongs have full and equal Right " to use all the Power and Authority contained in it, and " they to whom it does not belong, are no Ministers of " Christ, nor do they derive any Authority from him." I assume, this Commission belongs not to their Ministers, i. e. as a Commission given by Christ to any of them, much less all and every Sort of them, he makes the Conclusion himself, which I hope will be attended to, more seriously as coming from him. And their Confidence must abate, in Proportion to the Uncertainty of their Plea, that the *Apostles* Commission is *their* Commission to act in the Name of Christ.

It ought to be considered that this Opinion is contrary to the Sense of all Christians that own an *Inequality* of Order, and therefore all the famous and noted Churches from the Apostles Days; and if true, denies any Superiority in the *Apostles themselves* over the *Elders* they ordained in every City; which I am persuaded few Men of Sense, upon cool Reflection, will give into.

Besides, if this Commission had been intended for all Ministers

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Part to which he particularly belongs; which will infer the Duty of reverencing and submitting to the Officers regularly presiding and governing in such Church; which being the Bishops of the Church of *England* in chief, every one that makes a Part of this Nation, owe Reverence and Submission to them, under Christ, and may esteem our Saviour's Words to his Apostles applicable to such Prelates; *He that despiseth you, despiseth me, &c.*

Their Authority as the Apostles Successors, gives Virtue and Influence to the Powers of Presbyters and Deacons, to transact with Men in the Name of Christ, whatsoever they are intrusted to perform in reconciling Sinners to GOD, and applying the Seals of the Covenant of Grace. The Neglect, Contempt and Disobedience shew'd to these, is therefore a very great Breach of Duty, these are such as the Apostle commands Christians to obey and submit to, *Heb. 13. 17. Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give Account that they may do it with Joy and not with Grief; for that is unprofitable for you.* The Greek Word here rendered *them that have the Rule over you*, signifies *Governors*, such as Prelates are in the Church: There are many Texts in the New-Testament, forbidding Divisions, requiring the Preservation of Unity, Peace and Order, and Submission to Government, that might be alledged as clear Proofs upon this Head; and the Pleas from *Toleration* or *Charter* can't evade their Force, but I will rather proceed to answer what may appear to be an Objection against the Necessity of conforming to the Church of *England* in *Connecticut*, as contained in Mr. *Hobart's* Discourse, and that is, that by joining in Communion with the Church of *England*,

1. They forsake the Communion of regularly instituted and well-governed Churches of Christ, P. 25. And become " Instrumental in destroying an ecclesiastical Constitution so " exactly agreeable to the Gospel." — Now if he had proved as well as said, that the Congregations in *Connecticut* are a Communion of regularly instituted and well-governed Churches, that have a Constitution ecclesiastical exactly agreeable to the Gospel; it would have been very much to the Purpose,

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nisters of Christ, don't Reason tell us, that Rules and Methods for designating Ministers would have been necessary, and Compliance with such Methods and Rules a Qualification, for enjoying Christ's Commission. And can we think the Churches Rules and Laws have no Force in such Cases ?

If Imposition of *commissionated* Hands is necessary, this alone will be sufficient to shew the utmost Irregularity and Confusion in the *Connecticut* Constitution, which having allowed Lay-Ordination, in the Instances of Messrs *Eliot* at *Guilford*, *Buckingham* at *Sea-Brook*, *Chauncy* at *Stratford*, and how many more I know not ; from whom the present Sett of Ministers derive their Ordination, at least many of them ; whom Mr. *Hobart's* Conclusion discards from any Pretence of Authority from Christ. And for my Part, I don't believe the rest subsist upon any better Foundation ; because such Ordainers, receive no Power from, by or under, the Commission given to the Apostles, for the Work of ordaining, and were guilty of Usurpation, and Disobedience to the lawful Authority of the Church, in pretending to it.

The awful Guilt of *Schism*, as Mr. *Hobart* justly calls it, was contracted by those who began the Separation in *England*, renounced the Authority of their Governors, and invited discontented People to join in their Disobedience ; to despise their lawful and faithful Guides, and set up Parties against them, in Defiance of the Laws both of Church and State, and after the Guilt contracted by such Disobedience and schismatical Separations, what Influence could crossing the Waters have, to purge these Crimes ? or justify the same disobedient Tempers, and unlawful Practices, in a new Country dependent on, and a Part of the Nation of *England* ? Nor have these Principles or dividing Practices grown more innocent by long Continuance, a Spirit of Contempt and Disobedience has been propagated with great Industry, against the lawful Governors of the Church ; to prevent, if possible, the Generations yet unborn, from returning to the Unity of Christ's Church ; this Mr. *Hobart's* Sermon is an Instance and Proof of. And if the Separation be kept on Foot unjustifiably in *Old-England*, these in *New-England* draw their

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their Guilt upon themselves ; not only by acting upon their Principles ; but justifying their Contempt and Disobedience, by denying and disputing against all Episcopal Power, superior to that of Presbyters, and refusing the Communion of those that submit to such a Power most regularly established. And now pursuant to their own Practice against the Church, the New-Lights are paying them in their own Coin by the Separations they are carrying on.

2. He would have People think they rather act against their Duty in conforming to the Church of *England*, because they have been baptized and educated in their Churches.

This needs but little Answer ; for such an Argument would have the same Force in Behalf of the most corrupt Religion, and against the most necessary Duty, if Men must think themselves obliged to abide by the Choice of their Parents in their Behalf, when they come to be able to discover their Errors. And as to what he says, of the wicked Practice of learning such Children the Church Catechism ; I will only say, it might be more proper to begin with the Creed, or else to ask the Children that have had such Baptism, *What Answer do the Children of the Church give ? when asked, Who gave you that Name ?* And when asked, *What did your God-Fathers, &c.**

3. The last Thing I observe that has any Appearance of an Objection against the Necessity of conforming to the Church is Page 20. that *their* Constitution " has been signally owned " and blessed for promoting Religion in the Power and Practice of it."

* Such Children would be thus put in Mind, that something more is done by Baptism in the Church, than is pretended in the Meetings. And I can esteem such Children, but in the Order of Catechumens, until they make the Stipulations themselves at Confirmation, or at the Eucharist.

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If by *signally owned*, Mr. *Hobart* intends any Events or Influences by which GOD has testified that he owns and approves their Constitution, as it is Anti-Episcopal, and opposite to the national Establishment, it would have been very much to his Purpose to have related some of the most remarkable of those Events, that they might be fairly examined, to try what Evidence might be gathered from them, of GOD's owning their *Constitution*, as he calls it, very improperly ; for all the Approbation their religious Models have had, considering their Varieties, Mutations, Fluctuations, Uncertainties, &c. will not make a Thing that may be called a *Constitution*. The Apostles of our Saviour were *signally* owned of GOD, in preaching the Doctrines of Christ, and testifying that GOD had raised him from the Dead, and thereby declared him to be *his Son*, the Messiah promised, and that there was no other Name given among Men whereby they could be saved. The *signally* owning them was by such Events, as demonstrated a Divine Power co-operating with and in them : GOD bearing them *Witness both with Signs and Wonders, and diverse Miracles and Gifts of the Holy Ghost*, Heb. 2. 4. If Mr. *Hobart* has any Thing of this Nature to produce it may be called *signally* owned of GOD ; but if he means nothing but their boasted Conversions and some Instances of Zeal in their Ways of Religion ; it will appear nothing miraculous, and perhaps all he means by Religion in the *Power* and *Practice* of it promoted by their Ways, will not exceed the Righteousness of the Scribes and Pharisees, nay perhaps it will not exceed the Righteousness of Quakers, or even many bigotted Papists : I hope it will not affront his humble Sainthood, to tell him that Multitudes in the Church of *England*, may be found, whose Practice is a much better Transcript of our Lord's Example and the Precepts of his Gospel, than such as he would boast of.

What I have said already renders it needless to enlarge here, only I would take Notice, that the greatest Zeal and Application in some Instances, nay many Instances of Duty, may consist with a State of great Imperfection and Hypocrisy ; and always does so, when

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some essential Part of our Duty is overlooked and neglected : The Jews in the Prophet *Isaiah's* Time were very zealous in observing the Rites of *Moses's* Law ; they spared no Cost for Sacrifices and Offerings, and when the Lord sends his Prophet to expostulate with them for Ingratitude, they return a murmuring discontented Answer, as if they could not desire what more GOD would have of them ; *Micah 6. 6, 7. Where-with shall I come before the LORD, &c. — Shall I offer my First-born for my Transgression, &c. i. e. Will not GOD be pleased unless we offer our Children in Sacrifice as the Heathen do ?* The Prophet lets them know that their Murmuring was without Reason, they had Means enough to know what GOD required of them. Verse 8. *He hath showed thee, O Man, what is good, &c.* They seemed to think, no Fault could be found with a People so godly : But yet were very defective in some Parts of their Duty as important as their Godliness. Obedience to Superiors and Governors, in Church and State is an important Duty for Christians, so follows Peace with all Men and Holiness, to keep the Unity of the Spirit in the Bond of Peace ; such Duties require Submission to the Government and Order of the Church : If our Bishops are vested with Power from Christ, as Governors in his Church, let those who are taught to despise them, and those that usurp their Authority and persuade others to act in Opposition to and Contempt of them, consider the Consequence of their Behaviour, and not suffer themselves to be flattered into an Opinion of their great Sanctity, while their Practice is so wide of their Duty in Instances of so much Importance, and on which more may depend than they, at present, may be aware of. I only add my earnest Witness and Prayer to GOD that all those that are in Error may be brought into the Way of Truth and Salvation. And am,

Sir,

Your affectionate Friend, &c.

Yrs,

June 22. 1747.

J. Wetmore.

POSTSCRIPT.

" that dream of Perfection in this World,) yet we desire
 " you would be pleased to take Notice of the Principals
 " and Body of our Company, as those who esteem it our
 " Honour to call the Church of England, from whence we
 " rise, our dear Mother ; and we cannot part from our
 " native Country, where the specially refuseth without much
 " Sadness of Heart and many Tears in our Eyes : ever
 " acknowledging, that such Hope and Part as we have
 " obtained in the Common Salvation, we have received in
 " her Bosom, and sucked from her Breasts. We leave her
 " not therefore as leaching that Milk wherewith we were
 " nourished there, but blessing GOD for the Parentage and
 " Education, as Members of the same Body, shall always
 " rejoice in her Good, and unfeignedly grieve for any Sor-
 " row that may ever befall her, and, while we have Breath,
 " sincerely desire and endeavour the Continuance and A-
 " bundance of her Welfare, with the Enlargement of her
 " Bounds in the Kingdom of Christ Jesus.— Be pleased
 " therefore, Rev'd Fathers and Brethren to help forward
 " this Work now in Hand," &c. &c. The whole deserves
 " to be written in Letters of Gold.— This Letter was
 " signed by *John Wetmore* Governor, *Richard Saltonstall*,
Isaac Johnson, *Thomas Dreier*, *William Coddington*, and many
 " more.— Thus spoke the good Fathers and Founders of New-
 " England ; and would to GOD Mr. *Hobart* and all their
 " Children had the same blessed Temper which they had, and
 " would still and forever speak as they did.

THE END.

POSTSCRIPT.

MR. *Hobart* Page 26, expresses a great Veneration for our Fore-fathers, and represents as though all Manner of Irrigation and Profaneness was owing to the Prevalence of the Church of England.— In this he shews himself to be the Reverse of our good Fore-fathers ; for they acknowledged with the utmost Gratitude that all the Good, that was in them they derived from the Church of England, whom they call their dear Mother.— Mr. *Hobart* therefore, and such as he, are degenerate Children of our good Fore-fathers ; and know not what they really were.— Let him therefore and every one that pretends to follow them, hear what the chief and best of them say in their Letter to the Bishops and Clergy and People of the Church of England, whom they call their Fathers and Brethren, from on Board the Ship *Arabella*, dated April 7. 1630. intreating their Prayer for their Profanity.— Their Words are these.

" We beseech you therefore by the Mercies of the Lord
 " Jesus, to consider us as your Brethren, standing in very
 " great Need of your Help, and earnestly imploring it.
 " And however your Charity may have met with some Oc-
 " casion of Discouragement through the Misreport of our
 " Intentions, or through the Disaffection or Indiscretion of
 " some of us, or rather among us ; (for we are not of those
 " that

A

Calm and Dispassionate
VINDICATION

OF THE
PROFESSORS

OF THE
Church of England,

AGAINST THE

abusive *Misrepresentations* and falacious *Argumentations*
of Mr. Noah Hobart,

in his late ADDRESS to them.

Humbly offered to the Consideration of the good People
of NEW-ENGLAND,

With a Preface by Dr. JOHNSON, and an Appendix containing
Mr. WETMORE'S and Mr. CANER'S Vindication of their own Cause
and Characters from the Aspersions of the same Author.

By JOHN BEACH, A. M.
Minister of the first Church of CHRIST in Reading.

Job vi. 24, 25. Teach me, and I will hold my Tongue; and cause me to
understand wherein I have erred.
How forcible are right Words! but what doth your arguing reprove?

BOSTON: Printed and Sold by J. Draper in Newbury-street,

1749.

THE

PREFACE.

IT is very difficult for us in our Circumstances to get any Thing either printed or read, in this Country, that is at all voluminous; otherwise it would be very easy to answer distinctly and effectually every Syllable of Mr. Hobart's severe Invective against the Church: On which Account we are obliged to make our Strictures chiefly upon the most labouring Points, and where the injurious Treatment we meet with from him is most pressing. For which reason I introduce what Messrs. Wetmore and Beach have written, in as small a Compass as I can; in which I hope the candid Reader will find a satisfactory Answer to all the most material Points in this Controversy between us.

Indeed I should not have been inclined, nor have had any need, to put Pen to Paper upon this Occasion, had he not, among the rest of my Brethren, on many of whom he deals about his Reproaches at a most unmerciful Rate, tho't fit also, without any manner of Reason or Provocation, to abuse me, in p. 124. which may serve as a Specimen of his pretended Honesty and Ingenuity in other Instances.— I had many Years ago, in my Defence against Mr. Graham, used these Words.—
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" My Departure from you, my Brethren, has never been attended with a Spirit of Severity, Cenforiousness or Uncharitableness towards you. " — Upon which he says, " He is heartily sorry the Dr. has cut himself off from the Benefit of this Plea for the future ; for surely, says he, There is something that looks very like Severity, Cenforiousness and Uncharitableness in that Suggestion of his, that the Being We worship is not the God of *Israel*, nor the God of *Christians*. " Whereupon he adds, " If the Object of Our Worship be not the God of *Christians*, he must be the God of the Heathen, the God of this World ; " if he be not the God of *Israel*, he must be the God of *Eckron*. But, says he, " There is no need to heighten the Features of this horrid and monstrous Infimulation, I therefore leave it to shine in it's own native Ugliness ".

Now upon this, I would seriously ask his Readers, whether they can understand any thing else from his Account of me in these Words, but that it was my Design to charge the Dissenters in general with worshipping the Devil ? — And whether they do not think it was his Design that they should believe this to be my Opinion of them, in order to shew how uncharitable I am grown ; and indeed, if they should believe this a true and just Account of what I did write, I should not wonder if they tho't it a most horrid and monstrous Infimulation. — But how far from Truth or Honesty he was in setting me in this horrid Light, will be very clear, if what I do really say, and the Occasion of it, were truly known and honestly attended to. — I desire, therefore, for the sake of common Honesty, that the Reader will consider my Words as they really are, and not as he has, (if I may give him his own Words,) *meanly and wickedly* disguised them.

I was there observing, upon an Expression of Mr. *Dickinson's* ! That I was sorry the Expression he used, (tho' I said at the same Time, I did not think he was aware of it, and so did by no means charge him with it,) should be so very like the Doctrine of FATE, as taught by the Authors of the *Independent Whig*, whose Design was manifestly to undermine all Religion, and who under the Name of GOD meant nothing but FATE. — On which Occasion I told him in my Letter to him, p. 14: " I was really griev'd to find him in such unhappy Company, " and that his Notions should be so nearly connected with their Doctrine of Fate, which is really Atheism. " And I add, " at least, it is too plain, tho' I believe you are not aware of it, that you, with these " Authors

" Authors differ from us and the generality of *Christians*, — in the very " Notion of a GOD. — And I will venture to say, that I have too much " reason to believe that the God which Some People have, of Late, " described in this Country, as the God whom they worship, is not the " God of *Israel*, nor the God of *Christians*. " — Mind — I say, *Some People of late*, by which every Body that has known the late Condition of Things in this Country, must know that I meant not the Generality of settled Ministers, but those strolling Teachers and Exhorters who have of late made such wild Haverock of Religion among us ; who, it is well known, used many horrid Expressions concerning God, which it is too shocking to relate ; and may they be buried in eternal Silence ! — And yet this cautious Expression of mine against a few mad People of late, Mr. *Hobart* represents as a general Charge against the Ministers and People of this Country ; and in this Light only it is that his Readers can understand him.

But be it who it will that I meant, — Pray why must I be represented as charging them with worshipping the Devil ? — Why must it needs be the God of this World, if not the God of *Christians* ? — Why must it be the God of *Eckron*, if not the God of *Israel* ? — Why might it not be an imaginary Being of their own devising, that existed only in their Imaginations, if one can call *inexorable Fate*, a Being, which was what they described instead of the God of *Israel*, and the God of *Christians* ? — This I declare was my sincere meaning, and so every honest candid Reader would naturally have understood me ; for I was speaking only of the Doctrine of *Fate*. — Mr. *Hobart* pretends to great Seriousness by his Manner of writing, and lays many Things home to our Consciences. Now I desire him seriously to lay this home to his own Conscience, and consider whether this Usage of me can be reconciled with common Honesty ? and whether his Epithets, *horrid, monstrous and ugly*, do not more truly belong to such an injurious Treatment than to any Thing I had said ? — And I would wish the Reader to consider what Credit can be given to the rest of his Accounts of Facts and other Things relating to this Controversy, after having seen how abusively he has disguised this. — *ab une disce omnes*. — And I hope notwithstanding this frightful Infimulation of his, I may yet be allowed to have as much Charity as ever I had. —

I he, or Somebody in the same Spirit with him, (be it who it will, it matters not,) pretends to have used an *honest Freedom* with us in the *Evening-Post* of April 17. 1747. — And, as that was a short Summary of what he has now more largely published ; I shall here set down what

I then wrote in Answer to it, but could not have it printed, and which may well serve as an Introduction and short-Summary-of-what-is contained in the following Answers.—It was as follows, —“ I shall never be displeased with any *bonest Freedom* that any Writer or any other Gentleman shall use with regard to our Church; but I am not clear in it that the *Freedom* used in that Letter is altogether *bonest*.—He first sets down the Words of the Society's Charter, expressing the Design of it to be, (as it truly was,) among other Things, *to provide for the Maintenance of an-orthodox Clergy in these Colonies*; meaning, (as he knows) the Clergy of the Church of England; and this occasioned by Information that in many of the Plantations and Colonies. &c. the Provision for Ministers was mean, and others were wholly unprovided of a Maintenance.

Now I would humbly ask the Gentleman, whether it was *bonest* in him to represent this in the next Paragraph as tho' it were designed only for Places wholly unprovided with Ministers or Worship of any sort, as he would have it, when he can't but know that it speaks of the want of *justicent Provision of Maintenance* for Ministers of the Church of England? — And whereas there are Missionaries sent to many Places where there are already Dissenting Ministers, was it *bonest* in him to represent as tho' the Benefactors are imposed upon, as being made to believe that there are even in those Places no Ministers of any Denomination? — Can he be ignorant that they know well enough, that in *New-England* there are many dissenting Ministers, where yet several Episcopal Ministers are sent? or that what Bishop Mawson says, is nevertheless strictly true of many other Places? — And where there are already dissenting Ministers, can he give any good Reason why Church People should not have Ministers of their own as well as Dissenters? Or is he so uncharitable as to think they may not be as conscientious in their adhering to the Church as he or any of his Party can pretend to be in dissenting from it? — And if they are so Poor as not to be able to provide for the Support of their Ministers, can he be so uncharitable as to think it no good Deed of Charity in the Benefactors to contribute towards their Support? — Would he think so in his own Case?

It would be too large a Field to dispute in this Place, Whether, according to the Definition of a true Church in our 19th Article, which he alleges, your Churches are true Churches of Christ? nor do I desire to dispute it. I am willing to think the best of them; and wish to God it could be made appear

appear that there is nothing but the pure Word of God preached among you, and that the Sacraments are duly administered according to Christ's Ordinance in all things that are of Necessity requisite to the same. — I wish, if it be true, it could be made to appear, that Episcopal Ordination is not requisite according to Christ's Ordinance; the contrary to which, I must think, has been made very evident, and consequently, that your Churches are in an imperfect State at least on that Account, as well as for want of a good Liturgy, tho' I am by no means uncharitable to those that conscientiously think otherwise. — But I see not the pertinence of the Gentleman's alleging that any of your first Ministers were Episcopally ordained; when he knows they had never any Power given them to ordain others, and besides; that it is one of the original Principles, and prescribed by your first Platform at Cambridge, that the Brethren are the Fountain of Power and may ordain, see Platform Chap. 9. §. 4. and in Fact the Brethren did ordain in many Places in the early Times of this Country, as the Fact was here at Stratford, of which I have been assured by two ancient honest Men who were eye Witnesses. — But however it be with yours, I must think that no body that knows what the Church of England really is, can doubt whether ours are not true Churches; on our Side these things are out of all doubt: What Reason then can be given why they should not have Ministers of their own as well as others? — And that the Society and Benefactors are not imposed upon in being induced to lay out their Charity in contributing to their Support; and that to do so is agreeable to the Design of their Charter, you will see abundantly proved from the Words of the Society themselves in their Letter to the Hampshire Ministers.

The Gentleman represents us as *Intruders*, entering into other Men's Labours, &c. and quotes a Number of Texts which he would have understood to condemn our Practice. — Now I can't help wondering at his Assurance in this, when he knows that the very Being of the Sect to which he belongs, is really owing to the very Practice which those Texts, and he himself here condemns; — it being a needless Separation from a truly primitive and protestant Church, (we verily think by far the best of Churches,) occasioned by the indefatigable Labours of such as left no Stone unturned to draw People off from that Church established by lawful Authority. — He is much mistaken in saying; and therefore it is not over honest in him to say, we make it our chief and grand Business to proselite Dissenters to the Church of England, — (tho' if we did so, it would be but paying them in their own Coin, who made it their great Business, (as Dean Swift says) to convert Church of England Folks to Christianity.) But our chief Business

Business is to minister to those who are Church People : And if this proves the Occasion of increasing the Number, it is but what may naturally be expected, when they, by that means, have Opportunity to see how great the Advantage is on our Side.—Upon the whole I beg leave to submit these few Questions to this Writer's further Consideration,

I. *Why Church of England People may not be allowed the Right of judging for themselves, and to be as conscientiously persuaded in their Way as Dissenters in theirs ?* I assure him we seriously think after all he has said, we have vastly better Reasons to justify our Persuasion than he has for his.

II. *Why Church of England People here in New-England, have not as much Right to have Ministers of their own, as those in New-York, Pennsylvania, North or South-Carolina, &c. or indeed as Presbyterians or Congregationalists in New-England ; and at least as much Right as Dissenters in England.*

III. *Why Presbyterians or Congregationalists, &c. here in New-England, have not at least as much Right to conform to the Church of England, if they see reason for it, (and they will soon see good Reason if they impartially inquire) as Church of England People have to turn Dissenters ?*

IV. *Whether, If any are disposed to inquire seriously, and judge for themselves, and are apprehensive that it may perhaps be their Duty to conform and apply themselves to us for Instruction, (and we never meddle with those who are not so disposed,) I say, whether in this Case, the Ministers of the Church here have not, at least as much Right to assist them in their Inquiries, and so endeavour to satisfy them of the Lawfulness and Duty of Conforming, as the Dissenting Ministers in England have to draw People off from the Established Church, and maintain a Separation in Opposition to it ?*

Vth and lastly, Supposing there be no lawful Establishment in these Colonies exclusive of the Church, (as you see by the Letters to the Hampshire Ministers in the Year 1735. and the Lord's Justices Letter to Mr. Dunmer in the Year 1725, there is not and cannot be,) and much more if the Church be established in these Colonies, (as you will see, I think well proved by Mr. *Wetmore* from the Act of Union, in the Sequel,) I say whether on either of these Suppositions, the Advantage is not clearly and vastly on our Side in all these Regards ? And consequently whether it was indeed

indeed an *honest Freedom* in the Gentleman to represent us as Schismatics and Intruders ? ” —

I now conclude this Preface with a short Address in my turn to those of my Countrymen who have returned into the Bosom of our holy Mother the Church of England.—My Brethren,—It is with the greatest Satisfaction that I can appeal to you all, That you *see with your Eyes, and bear with your Ears and understand with your Hearts.*—That the Gospel is most intelligibly taught in our Churches, in the original Purity and Simplicity of it, free from all preconceived human Schemes and Devices ; —That you worship God your heavenly Father in the *Beauty of Holiness*, according to a most excellent Liturgy, which you plainly see to be gathered out of the Holy Scriptures, and generally expressed in his own Language, in which therefore you can be perfectly *agreed touching what you ask* in the Publick Worship, and which consequently must be infinitely preferable to any extempore Effusions ; —That your Clergy are without all doubt, regularly ordained according to the Establishment of the most pure and primitive Church, by Bishops who have an undoubted Succession from the Apostles ; and consequently, that in their Communion you *continue steadfastly in the Apostles Doctrine and Fellowship, in breaking of Bread and in Prayers* ; —And that all these are established by the Laws of our Mother Country, not only at Home, but in all the Territories thereunto belonging.—Now since you see and know all these Things, I make no doubt but you will be too wise to take any Notice of Mr. *Hobart's* idle and insignificant Talk, whereby he attempts to fright you with the Imputation of the heinous Guilt of Schism ; the Imprudence of adhering to our best of Churches, with regard to your Interest in this World, or the Danger of so doing with regard to the World to come.

There is indeed one Objection he has against the Church, which if it were well grounded would be sufficient alone to put us all out of Conceit with it ; And that is, that where the Church prevails it occasions a Deluge of all manner of Wickedness. — But you know very well, that if Sin abounds in any Places where the Church obtains, she cannot be answerable for it, but it must be ascribed to some other Cause ; you know that she in all her Offices and all her Instructions faithfully bears Testimony against every Sort of Wickedness. — It therefore remains with you to confute this Objection by thoroughly reforming your Lives, and by a holy and blameless Behaviour for the future. And this is what I must beg and conjure you to do by all that is dear to you in both Worlds.—The Christian Religion is certainly taught

taught and inculcated in it's greatest Perfection in the Church, and all her Children are under the strongest Obligations of any Christians upon the Face of the Earth, to all manner of Holiness in Heart and Life. So that a wicked Churchman is indeed a Contradiction in Terms; he is the greatest Schismatic, and the worst and most inexcusable of all Creatures, and must expect to meet with the severest Damnation.—I do therefore earnestly hope and pray that you will all be engaged to adorn your most holy Profession, by behaving yourselves in some good measure worthy of it; so inoffensively, so holily and *unblameably in Love*, that your Adversaries may have nothing to say, but be obliged to *acknowledge that God is in you of a Truth*; and that you will so *cause your Light to shine before Men*, that others *beholding your good Works*, may be induced to join with you, *with one Mind and one Mouth in glorifying God our heavenly Father*, that we may all *grow up together in Holiness and Comfort thro' Faith unto eternal Salvation.*

Thus prays,

your unfeigned Friend,

and Servant in CHRIST,

S. Johnson.

A N

A D D R E S S

T O T H E

good People of New-England.

Acts xxii. 1. *Men, Brethren and Fathers, hear ye my Defence, which I make now unto you.*

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IT is most reasonable Advice that St. Peter gives, to be ready *always, to give an Answer to every Man, that askeb us a Reason of the Hope that is in us, with Meekness and Fear.* For by this Means if we are in the Right, we may communicate the Truth to others; and if we are in the Wrong, we put ourselves in the Way to be reclaimed, and set right. Honest Men, and Lovers of Truth, will not shun the Light, or be loth to have their Tenets examined. In such Cases, when Men set that up for their *Motto, Answer them not again*; I can't but conclude, that they suspect their own Cause is bad, and are half convinced, that they are in an Error. In Obedience therefore to this apostolic Injunction, I now address my self unto you, dear Brethren, and Country-Men, and beseech you for the sake of some inestimable Truths of our excellent Religion, to become unprejudiced, and impartial Judges betwixt me and my Antagonists. And let it not displease you, If I lay some Things favourable to the *Church of England*; seeing we are all agreed to call her our *dear Mother*; from whom we derived our Christianity; and he must be an unnatural Child, who delights to hear his Mother reviled, and rejoices to see her Enemies spit in her Face. And as I am

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about to defend my self, and Brethren, from the Imputation of most horrid and awful Crimes, I can't suppose, but that you have so much Charity and good Nature, that you will be as well-pleased, to find us after a fair Trial to be clear and innocent, as to find us guilty.

And that you may not think, that it is temporal Interest that puts me on making this Defence, I can assure you, I might have greatly advanced my Interest by exchanging *New-England* for another Country; if the Love of my Country-Men's Souls, and my own Conscience would have suffered it. You must therefore allow, that in upholding the Worship of the Church of *England* here in *New-England*, we act conscientiously, however erroneous you may suppose our Consciences to be. And whether our Consciences be rightly, or wrongly informed, I desire you your selves to judge when you have heard, what we have to say in Answer to the heavy Accusation of Mr. *Hobart*, in his Piece intitled, *A serious Address to the Members of the episcopal Separation* in *New-England*.—And in this my Defence I will use the softest Expressions that Justice to Truth will allow of. I will not treat our Adversaries with scurvy and abusive Language; I will not upbraid them with *mean and wicked Arts*, and deride them, as worse than Bigots and *the most raving Enthusiasts*; I will not stile you a *Faction*, or your solemn Devotions a *Freelick*, as Mr. *Hobart* has treated us. I'll not contend with him, for the *Seat of the Scorn*, nor render Railing for Railing; but in Meekness, and under a Sense that this may be the last Answer I may make, until I answer to CHRIST my eternal Judge; I shall offer to your candid Consideration the Reasons of my own Conduct. And I beseech almighty God, that if I am mistaken, this Debate may be a Means of my being turned from the Error of my Way; but if I am in the right, it might have the same happy Effect upon you all.

I do not indeed intend, to observe every Tale that Mr. *Hobart* has told; nor remark upon every Thing exceptionable in his Performance; that I hope will be done effectually by Mr. *Wetmore*; if he thinks it worth his Pains. But because Mr. *Hobart's* Piece is fill'd with Scandal, and scurvy Reflections upon many worthy Gentlemen, both at Home and here, some of whom he has named, and charged with *mean and wicked Arts*; so, tho' he has not done me the Honour to put my Name into his Catalogue of mean and wicked Deceivers, yet he has one very remarkable Paragraph pointing directly at me in particular, as every one knows, who understands it. It is in *Page 126*. where you find these Words, *It will I hope, tend to convince you of this, if I conclude this Head with the Sentiments of one of our Ministers, for whom, those of you who know him, profess a great Regard, who has been thought to have studied this Contrav-*

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very with a Mind something inclined to your Side of the Question, and when you have more than once boasted of, as one that was on the Point of declaring in your Favour. This Gentleman was pleased not long since to favour me with the Rejoice of his Enquiries into this Subject, and the Reasons that oblige him to continue in our Communion. Among other Things he says, "I should be guilty " of SCHISM in the proper Sense of the Word, should I break off from our " Constitution and join with them. And I wish this Matter was laid home " to them who have done so. It is astonishing to me, to hear one of " our New-England Gentlemen, who was baptized by a Presbyterian " Teacher (as they affect to call us) vapouring and swaggering of un- " interrupted Succession, and best constituted Church in the World, and " pronouncing NULLITY upon all our Administrations. This is with me, " perfect Farce and Comedy. The most raving Enthusiast does not ap- " pear in a more contemptible Figure. BIGOTRY is too soft a Term to " express it by. And when one of these Gentlemen gravely invites me " into the Bottom of the true Church, I dare not look him in the Face for " fear of laughing. I dare not ask him where he was baptized, for fear of " putting him out of Countenance".

Now, If any be inquisitive to know, who might be the Author of this noble *Vapour*, it is the same Gentleman, who in the Title Page of his Election Sermon, stiles himself, *The Pastor of the Church of Christ in Reading*. Whereas it is well known, that before ever he came to Reading, Christ had, and has still a Minister (tho' an unworthy one) and a Flock, according to the Rules of the Church of *England*; to whom he has no manner of pastoral Relation. Mr. *Hobart* very justly observes, that we had a great Regard for this Gentleman; but then he has taken Care to acquaint us, how ungratefully he requites us, by pouring out his Scorn and Contempt behind our Backs, in such extraordinary and unparalleled Language, as I should not have expected from any but a most raving *Enthusiast*.—I might have publish'd the Result of the same Gentleman's Enquiries upon the same Subject, as he has been pleas'd to communicate them to me; which are as different from this published by Mr. *Hobart*, as Light from Darkness; but as this might cause him some Pain and Uneasiness, to whom I wish, an Increase of Fame and a growing Reputation; so I chuse to bury it in eternal Silence; knowing it is infinitely more pleasant, to forgive the Injury, than to take an ample Revenge. However, I have a Right to examine his Notion of *Schism*, and *uninterrupted Succession*. And I must confess, I differ very widely from him. I am so far from esteeming the Notion of an uninterrupted Succession in the Ministry, worse than Bigotry and the most raving Enthusiasm, that I account it, a sober and demonstrable Truth; and that it is not Schism, but a necessary Duty;

Duty, to forsake the Communion of those, who pretend to be Ministers of Christ, and yet are so far from having it, that they scoff at it and ridicule it. If this Point be once made clear, the Controversy will be at an End; and the awful Guilt of Schism will be found upon our Accusers, and not on us. I shall therefore attempt to prove these three Things:

- I. *There can be no true Ministers of Christ without an uninterrupted Succession.*
- II. *The Succession in the Church of England, has never been interrupted.*
- III. *The Presbyterian and independent Ministers in New-England have no Authority from Christ by Succession.*

I. That Christ's Authority given to the Apostles, has by an uninterrupted Succession been continued in his Church, and that there can be no Ministers of Christ without it, is unanswerably argued, by a Divine of ours in this manner, To ridicule a Succession, is to exclude any Ministers on Earth from having Christ's Authority, "For if there be no Succession of Persons authorized from Christ to send others to act in his Name, then both episcopal and Presbyterian Teachers are equally *Usurpers*, and as mere Lay-men as any at all. For there can't be any other Difference between the Clergy and Laity, but as the one hath Authority derived from Christ, to perform Offices which the other hath not. But this Authority can be no otherwise had than by an uninterrupted Succession of Men from Christ empower'd to qualify others. For if the Succession be once broke, People must either go into the Ministry of their own accord, or be sent by such as have no more Power to send others than to go themselves. And can these, *my Brethren*, be called Ministers of Christ, or received as his Ambassadors? Can they be tho't to act in his Name, who have no Authority from him? If so, *Your very Slaves* as soon as they are baptiz'd, may ordain and baptize to as much Purpose, as the best Ministers among you. For it can only be objected to such Actions, that they had no Authority from Christ. And if there be no Succession of Ordainers from him, every one is equally qualified to ordain. I hope you will grant that the administering a Sacrament is an Action we have no Right to perform, considered either as Men, Gentlemen, or Scholars, or Members of the civil Society: Who then can have any Authority to interpose, but he that has it from Christ? And how that can be had from him, without a Succession of Men from him, is not easily conceived. Should a private Person choose a Lord Chancellor and declare his Authority good; would there be any Thing but Absurdity, Impudence and Presumption in it? But why he can't as well commission a Person to act, sign and seal in the King's Name, as in the Name of Christ, is unaccountable.

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" *My Brethren*, It is a plain and obvious Truth, that no Man, or Number of Men, consider'd as such, can any more make a Priest, or commission a Person to officiate in Christ's Name, as *saith*, than he can enlarge the Means of Grace, or add a new Sacrament for the Conveyance of spiritual Advantages. The Ministers of Christ are as much *positive Ordinances*, as the Sacraments; and we might as well think, that Sacraments not instituted by him, might be Means of Grace, as those pass for his Ministers, who have no Authority from him.

" Once more, All Things are either in Common in the Church of Christ, or they are not: If they are, then every one may preach, baptize, ordain, &c. If all Things are not thus common, but the administering the Sacraments and Ordination, &c. are Offices appropriated to particular Persons; then I desire to know, how, in this present Age, or any other since the Apostles, Christians can know their respective Duties, or what they may, or may not do, with respect to the several Acts of Church-Communion, if there be no uninterrupted Succession of Persons authoriz'd from Christ: for till Authority from Christ appears to make a Difference between them, we are all alike, and any one may officiate, as well as another. Therefore to make a Jest of the uninterrupted Succession, is to make a Jest of Ordination; to destroy the sacred Character, and to make all Pretenders to it, as good as those who are sent by Christ."

To this nervous Reasoning, let me add the Judgment of one of our Bishops; for whom I know, many of you have as great a Regard, as we were suppos'd to have for your Minister before-mentioned, I mean the learned and pious Bishop *Beveridge*, who expresses himself thus, +, How much are we all bound to acknowledge the Goodness, to praise, magnify and adore the Name of the most high God, in that we are born and bred and still live in a Church, wherein the apostolical Line hath thro' all Ages been preserved entire, there having been a constant Succession of such Bishops in it, as were truly and properly Successors to the Apostles, by virtue of that apostolical Imposition of Hands; which being begun by the Apostles, hath been continued from one to another, ever since their Time, down to us. By which means the same Spirit which was breathed by our Lord into his Apostles, is, together with their Office, transmitted to their lawful Successors, the Pastors and Governours of our Church at this Time."

In another Sermon he has these Words, — "Any Man may read the Scriptures and make an Oration to the People, but it is not that which

* Mr. Law. + Ser. i V. p. 8. || p. 95.

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“ the Scriptures call, Preaching the Word of God, unless he be sent
 “ by God to do it : For *how can they preach, except they be sent ?*
 “ *Rem. x. 15.* A Butcher might kill an Ox, or a Lamb, as well as the
 “ high-Priest ; but it was no Sacrifice to God, unless one of his Priests
 “ did it. And *no Man taketh this Honour to himself, but he that is called*
 “ *of God as was Aaron*, Heb. v. 4. Any Man may treat of publick Affairs,
 “ as well as an Ambassador ; but he cannot do it to any Purpose, with-
 “ out a Commission from his Prince. As suppose a foreign Nation should
 “ set up one among themselves, to make a League with *England*, what
 “ would that signify, when he is not authorized by the King to do it ?
 “ And yet this is the Case of many among us, who, as the Apostle fore-
 “ told, *cannot endure sound Doctrine, but after their own Lusts creep to*
 “ *themselves Teachers having itching Ears*, 2 Tim. iv. 3. But such
 “ Teachers as Men thus heap to themselves, howsoever they may tickle
 “ their itching Ears, they can never touch their Hearts ; for that can be
 “ done only by the Power of God accompanying and assisting his own
 “ Institution and Commission. Infomuch that if I did not think, or ra-
 “ ther was not fully assured, that I had a Commission to be an Ambassa-
 “ dor for Christ, and to act in his Name, I should never think it worth
 “ the while to preach or execute any ministerial Office :— But blessed be
 “ God, we in our Church by a successive Imposition of Hands, continued
 “ all along from the Apostles themselves, receive the same Spirit that was
 “ conferred upon them for the Administration of the Word and Sacra-
 “ ments ordained by our Lord and Master, and therefore may do it as
 “ effectually to the Salvation of Mankind as they did.

But you will say, He asserts that your Succession is uninterrupted,
 but does not prove it. I answer, There is no occasion of his proving it,
 seeing we are in Possession, and no Man on Earth can shew any Flaw or
 Defect in our Claim ; or tell, when the apostolic Succession was lost in the
 Church of *England*. That the Succession has continued in all past Ages
 and will continue to the End of the World, is certain by Christ's Pro-
 mise, Matth. 28. 20. *Lo, I am with you always, even unto the End of the*
World. Now tho' *Peter, James and John* are dead, yet the Apostles
 never die ; if there ever was a Time in which they were all dead, Christ
 would not be with them alway, to the End of the World : And if the Pow-
 er was once lost, none could renew it, or begin a new Succession, till
 Christ was pleased to send new Apostles. Seeing then there is an uninter-
 rupted Succession in Christ's Church, and no Part of the catholick Church
 has a better Claim than the Church of *England*, and seeing it is impossible
 to discover any Interruption in her Succession, and since in all such Cases
 what does not, and cannot appear, is not : It is unreasonable to ask
 for

for any further Proof, or Demonstration. I am very sensible, what it is that
 gives a wrong Turn to some People's Minds in this Affair ; they think, if
 I can prove beyond all Controversy, that not only the Bishop who ordained
 me was himself well authoriz'd so to do, but likewise the Bishop that ordained
 him, and so on till I come to the Apostles, and that not one of these eighty or
 perhaps an hundred Bishops *, thro' which the Line should run up to the
 Apostles, had any such Defect as might render him incapable of being a
 true Bishop ; and if I can bring such Evidence of all this, as is equiva-
 lent to holy Scripture, then and not till then, are they obliged to give any
 heed to an uninterrupted Succession. But that this Demand is unrea-
 sonable, and that God has made it our Duty to attend to a Succession in the
 christian Priesthood, without this Kind of Evidence, I hope to convince
 you by a parallel Instance. The sacred Ministry under the Law, was
 confin'd to the Tribe of *Levi*, and the Priesthood to the Family of *Aaron* :
 Now, If that Tribe had been extinct, no Man of another Tribe had any
 Right to the Priest's Office, till God himself called him to it : And yet
 before that Priesthood and Ministry was abolished, at the Time our blest
 Saviour came into the World, no Levite or Priest could prove his De-
 scent from *Levi* or *Aaron*, with that Kind of Evidence which these Men
 demand, for the uninterrupted Succession of the christian Priesthood.
 Their Records and Traditions were at least as defective, and as liable to be
 destroyed as ours. And to give but one Instance : No one of those Priests
 could prove, that in so many Generations none of their Progenitors had
 been begotten in Adultery by one of another Tribe : yet so long as it did
 not, and could not appear, this base begotten Person, and all his Descen-
 dents were true Ministers of God's Sanctuary, notwithstanding any De-
 fect which was known only to God. — *Secret Things belong to God ; but*
those only which are revealed to us. So the Ministry of the Gospel does
 not lie in common, but is as much confin'd to the Apostles, and those
 who descend from them by vicarious Ordination, as that under the Law
 was confin'd to the Tribe of *Levi* : So that, if the apostolic Succession
 was once ended, no Man could have any Right to be a Gospel-Minister,
 yet such secret Defects as can be known only by God, don't break the
 Succession. And tho' I could not be infallibly certain as to any one Bi-

* The present Arch Bishop of *Canterbury* is the seventy-third who has sat in that
 See since *Austin* the Monk, who was ordained by *Gregory* Bishop of *Rome*,
 in the Year 600 after Christ, long before that Church had sunk into that
 corrupt and degenerate State, in which it now is. And it is easy to give an
 authentick Catalogue of all the Bishops thro' whom the Line runs till it comes
 up to an Apostle.

shop now on Earth, that there never has been any Defect in the Succession by which he derives his Authority from the Apostles; yet so long, as it is impossible to discover any Interruption in the Line of his Succession, he is as truly a Successor of the Apostles, and that without Interruption, as any Priest or Levite was a Defendent of *Aaron* or *Levi* in Christ's Time. In all such Cases, the Proof lies on him who affirms the Succession to be broken, and not on them who have been in Possession Time immemorial. Now there is the same Kind of Evidence and same moral Certainty, and in a much higher Degree, of our Bishops having descended from the Apostles by an uninterrupted Succession of Ordination, as there was of the Priests and Levites being descended from *Aaron* and *Levi*, by natural Generation, in Christ's Time. And as God made it the Duty of the Jews in that Day, to observe this Succession, with this Evidence; so there is the same Reason to observe it now. Perhaps, you will say, It is unreasonable to suppose, That God does make our Acceptance with him depend upon so uncertain and precarious a Thing, as an uninterrupted Succession: To which I answer; As I have explain'd it, it is not an uncertain and precarious Thing. And it is certain, the Jews Acceptance with God, did, in some Measure, depend upon their observing it, and keeping in Communion with those Priests who had it. And our blessed Saviour, would never join in Communion with the *Samaritans*, because they were *Schismatics*, tho' they had the same Religion with the Jews, yet would he pass thro' *Samaria*, and go up to *Jerusalem* to worship. And the adhering to an uninterrupted Succession in the Priesthood, is now as reasonable, and as necessary, as ever it was. — But Mr. *Hobart* pretends, That the Succession in the Church of *England* has been broken, and the Power lost, at three several Times. And if this can be made evident, for my Part, I will not give a Rush for episcopal, or presbyterian Ordination; but shall esteem a *New-Light* Exhorter, or a *Quaker* Preacher, as really a Minister of Christ, as any Bishop in *England*: That is, They must be all Usurpers, while they act in Christ's Name, and pretend to be his Ambassadors. Let us therefore carefully examine each pretended Instance of an Interruption. And to observe his Order, I must begin at the Revolution, when six Bishops, out of Twenty-Six, were deprived in one Day by Act of Parliament, p. 117. So at Queen *Elizabeth's* Reformation, the Romish Bishops for not complying with the Reformation, were deprived by the same Authority. These (says he) are so many Instances of Lay-Deprivation, which is as directly contrary to your darling Principles, and as inconsistent with the Notion of an uninterrupted Line of Succession, as Lay-Ordination; for Laymen have as much Authority to make Bishops, as to unmake them. That the Line of Succession was broken in these Instances, is very clear. p. 120.

To

To this I reply, Mr. *Hobart* don't pretend that the Bishops, who succeeded the deprived Bishops, were not ordained and consecrated by true Bishops, this he grants; and therefore I appeal to you, whether we ought not to conclude directly contrary to him, viz. That the Line of Succession was not broke in these Instances, is very clear; But (says he) Laymen have as much Authority to make Bishops, as to unmake them. To which I reply, I think the Papists hold this Tenet, That Laymen have no Authority to unmake a Bishop or any Clergyman; but I never heard that any Protestant was of Opinion that the civil Authority could not put a Bishop to Death, which is the only Way of their unmaking a Bishop, that I know of: Now altho' we allow, that the civil Power can unmake Bishops, by taking away their Lives, yet we deny, that the same civil Power can make Bishops by ordaining them, which is the only Way of making them. Neither did the Parliament intend to unmake those Bishops; They only deprived them of their Sees, and prohibited their executing their episcopal Function in their Dominions; because they were supposed to be Enemies to the present Establishment. But these same deprived Bishops were as truly Bishops when deprived, as before; and might as lawfully execute any episcopal Office in any other Parts of the Earth, after this Deprivation, as before, and that without any new Ordination; which they could not have done, if they had been unmade, as he speaks.—Thus, Dr. *Sancroft*, who had been Archbishop of *Canterbury*, was deprived and turn'd out of his See, for refusing to take the necessary Oath to the Government; and Dr. *Tillotson* succeeded him. Now as to the uninterrupted Succession of ministerial Authority, it is not one Farthing matter, which of these two were rightful Archbishop of *Canterbury*, for both of them were at the same Time true Bishops, and had the Power of Ordination from Christ, tho' both of them at the same Time could not be Archbishops of *Canterbury*. A Man may be a true Bishop, and yet have no Diocese but the whole World, as the Apostles were, when Christ first gave them their Commission.

That Mr. *Hobart* may feel the Weakness of his own Reasoning, let him make it his own Case, and suppose, That for some Principles which he is known to hold, which have a strong Tendency to overthrow the present civil Establishment of *Connecticut*, and he refusing to take the Oath to the Government, the General Court should see fit to deprive him of his Meeting-house, and prohibit him from performing any ministerial Office in the Town of *Fairfield*, or Colony of *Connecticut*, and thereupon his present Congregation should choose another Minister, and get him ordained in the same Manner as Mr. *Hobart* was: Now tho' both Mr. *Hobart*, and his Successor can't be, at the same Time, Ministers of that Congregation, yet both of them are equally Christ's Ministers, as much as any others of their

their Kind; and the General Court don't make Mr. Hobart to be no Minister of Christ, they only *deprive* him of the Liberty to perform the Office, and enjoy the Privileges of a Minister in *Fairfield*, or at farthest, in this Government; but as soon as ever he is over the Colony Line, he is as compleat a Minister as ever he was, and his *Deprivation* can't destroy his ministerial Power, supposing he ever had any. So the deprived Bishops, and those who succeeded them, were real Bishops, and the Succession was not at all broke by that Deprivation.

We come now to his second Proof of the Interruption of our Succession, which runs thus, *It is at least very questionable whether the Bishops, who succeeded those deprived at the Reformation, were regularly ordained: The famous Story of the Nag's-Head Consecration, is a full Match for what you so often tell us of the Leather-Mitten Ordination*, p. 120.

To which I answer, It is a safe Method of slandering some Men use; They intimate, that they know something very bad of such a Man, but they are unwilling to tell what it is, and so leave you in the Dark to suspect the worst. Whereas had they told you all that they knew, you would not have tho't the worse of the Man they intended to disgrace. The same Article Mr. Hobart has used: He knows a Story about the *Nag's-Head Consecration*, which is vastly to our Disgrace, but is loath to tell it. I am therefore obliged to tell it for him, from Bishop Burnet's History of the Reformation (where he saw it.) This Historian having shewn, that at the Reformation most of the Bishops refused to comply, and therefore were turn'd out of their Places: He then tells us how *Parker* was ordained for the See of *Canterbury*, by four reformed Bishops; and after this, *Archbishop Parker* ordained so many as to fill all the vacant Sees in *England*; and then gives this Reason for his being so particular, + "All this (says the Bishop) is opened the more particularly, for discovering the Impudence of the Contrivance of the *Nag's-Head* Ordination, which was first vented in King *James's* Time, above forty Years after this. It was then said, that the elect Bishops met at the *Nag's-Head* Tavern in *Cheapside*, and were in great Disorder, because *Kilchen* refused to consecrate them; upon which *Scory* made them all kneel down, and laid down the Bible on their Heads, saying, *Take thou Authority to preach the Word of God sincerely*. And that this was all the Ordination that they ever had. And to confirm this, it was pretended, that *Neale*, one of *Bonner's* Chaplains, watched them into the Tavern, and saw all that was done through the Key-hole. This was given out, when all that were concerned in it, were dead; yet the old Earl of *Nottingham*, who had seen *Parker's* Consecra-

+ *Abridgment Hist. R. V. I. p. 338.*

" cration,

" cration, was still alive, and declared that he saw it done at *Lambeth*, in the Chapel, according to the Common-Prayer-Book; and both the Records of the Crown, and the Registers of the See of *Canterbury*, do plainly confute this. The Author did also see the original Instrument then made, describing all the Particulars relating to *Parker's* Consecration, preserved still in *Corpus Christi* College in *Cambridge*."

Thus far Bishop *Burnet*; to which I may add, Some of us have seen the abovesaid original Instrument in the said College, which is so particular as to give an Account at which Door of the Church they enter'd when they proceeded to the Consecration of Archbishop *Parker*, and at which Door they came out. The Copy of which you may see in *Strype's Annals*. So that it is impossible for such a Matter of Fact to be better attested than this, which shews that the Succession was not then broke, unless all original Manuscripts, all civil and ecclesiastical publick Records deceive us. Thus much for the impudent Tale, which Mr. *Hobart* has borrowed from the Papists.

I come now to his last Proof of our Succession's being broke, which is thus, he says, *In the Beginning of the Reformation, Bishops took Commissions from the King, the Form of them, as Bishop Burnet assures us, was this, "That the King appointed such an one to be Bishop during his natural Life, or so long as he behaved well; and gave him Power to ordain or deprive Ministers, to exercise ecclesiastical Jurisdiction [and perform all other Parts of the episcopal Function, that by the Word of God were committed to Bishops, omitted by Mr. Hobart] and this they were to do in the King's Name and by his Authority."*

Why Mr. *Hobart* omitted those Words which I have enclosed in Brackets, is easy to guess, and why he did not acquaint us, that the same Bishop in the same Place * informs us in these Words, "By these Patents, the episcopal Power was still declared to flow from Christ, they were only Presentations to Bishopricks, such as other Patrons gave to inferior Benefices."

And in his History unabridg'd, he makes the following Remark upon these Patents, p. 218.—"By these Letters Patents, (says he) it is clear, that the episcopal Function was acknowledged to be of divine Appointment; and the Person was no other Way named by the King, than as Lay-Patrons presented to Livings; only the Bishop was legally authorized, in such a Part of the King's Dominions, to execute that Function, which was to be derived to him by Imposition of Hands. Therefore there was no Pretence for denying that such Persons were true Bi-

* *Abridg. V. I. p. 179.*

" shops

"shops, and for saying, as some have done, That they were not from Christ, but from the King."

Now how Mr. *Hobart* would from these *Patents*, prove that the Succession was broken, I can't possibly conceive; and he has not been so good as to tell us. He does not pretend, that the King ordained them, or that they were not rightly ordained by Bishops. All that the King by these *Patents* did, was to add his royal Authority to their ministerial Authority, which by their Ordination they received from Christ. And if this did no Good, it could do no Hurt. The Bishop of *London* now has a Patent from the King to exercise episcopal Jurisdiction in this Country, and I never heard that such a Patent destroyed his Authority which he had from Christ.

I have now considered all the Arguments Mr. *Hobart* has advanced to prove, that the Succession in the Church of *England* has been broke: And now, my *Brethren*, I appeal to your Judgment, Consider of it, take Advice, and speak your Minds. For my Part, I seriously profess, That 'till I come to see with other Eyes, and judge with another Kind of Reason than that God has given me, I cannot think that he has, even in the least Degree, proved his Point: Nor can I have so contemptible a Notion of Mr. *Hobart's* Understandings, as to suppose, that he himself thought he had done it.

I come now to my last Proposition, *viz.* The presbyterian and independent Ministers in *New-England*, have not Authority from Christ by a Succession.

They were at first ordained either by meer Laymen, or by such as had only received Priest's Orders in the Church of *England*; in neither of which Channels is the apostolical Power convey'd. As to Laymen, that they could no more make a Minister than officiate as Ministers themselves, we have already proved. Yet meer Lay-Ordination was the first and original Practice of this Country, and that from Principle: As any one may see in the Platform agreed upon by the most eminent Ministers assembled from all the four Colonies of *New-England*, at *Cambridge*, 1648. They say, "Ordination doth not constitute an Officer, nor give the Essentials of his Office." And then it is no Wonder that they say, "Imposition of Hands may be performed by some of the Brethren, orderly chosen by the Church thereunto." And they but barely tolerated such a Thing: as a Minister's being ordained by Ministers of other Congregations; as appears by these Words, "Nevertheless, in such Churches where there are no Elders, and the Church so desire, we see not why Imposition of Hands may not be performed by Elders of other Churches." That is, when a Congregation was about to ordain for themselves a Bishop, if they had no able Speakers among themselves, who could do it decently, they might call some neighbouring Ministers to their Assistance. But then these Elders mult

must be chosen by the Church, and act as their Committee, and not as Christ's Ambassadors, by Virtue of a Commission they had received from him. Nothing is more evident than that the grand Principle upon which the *New-Englisch Churches* (as Mr. *Hobart* calls them) were settled, was this, That the People made their Minister, and gave him his Authority. And as it is natural for People to love Power, and these People were very rigid and zealous in their Way, so they were very jealous of all Incroachments upon their Right of Ordination; and made constant Use of it. We have an Account of the two very first Ordinations that ever were performed in this Country, and they were carried on by none but absolute Laymen; and the Governour of *Plimouth* gave them the Right Hand of Fellowship, See *New-England's Memorial*, p. 103. And because the Church of *England* People, who came over with them, did not like these strange Proceedings, but resolved to worship God according to the Use of their Mother-Country, they banish'd them out of the Country, telling them, "That *New-England* was not a Place for such as they. Tho' some of them were amongst the Number of the first Patentees, Men of Estates, and Men of Parts and Post in the Place." As the same Historian of your's tells us, p. 104.

And altho' some of the first Settlers had received Priest's Orders in the Church of *England*, yet were they not suffered to officiate in the *New-England* Churches, until they had practically renounced their episcopal Orders, and submitted to be ordained by Laicks: This being the only Ordination allowed in the Country.

Episcopal Ordination is the only Ordination that has ever been allowed in the Church of *England*, as we see in the Preface to the Book of Ordination, which begins with these Words, "It is evident unto all Men, diligently reading Holy Scripture, and ancient Authors, that from the Apostles Time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons." And no Man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said Functions, except he be admitted thereunto according to the Form hereafter following, or hath formerly had episcopal Consecration or Ordination." But if, instead of this, they had declared, That every Congregation had Power to call and consecrate their own Ministers, and had they practised accordingly, until about half a Century past, and then turn'd Episcopal; if that were the Case, any Layman might ordain and make Ambassadors for Christ, to as good Purpose,

as all the Bishops in *England*. Now this is the Case of the Presbyterians of *New-England*.

Presbyterian Ordination in this Country is a meer *Novelty*, and but of Y yesterday. When the Presbyterians first arose in *New-England*, they were had in the greatest Abhorrence; the Independents were so far from holding Communion with them, that they would not allow of Intermariages. But about half a Century past they united, for which a Day of publick Thanksgiving was celebrated.

But now, we will suppose that all the presbyterian Ministers (as they choose to be called) are descended from some Men who had received Priest's Orders in the Church of *England*, which is now the Pretence; yet will not this give them a Claim to the apostolic Succession, because no Man who receives *Priest's* Orders in the Church is thereby made a Bishop, or receives Power to ordain. And therefore those who are ordained by such Priests, are not the Apostles Successors, neither have they Christ's Authority by Succession. I know indeed, that you satisfy yourselves with the Argument Mr. *Neale* has advanced in his History of the Puritans, p. 64. where he says, "*The Form of ordaining a Priest and a Bishop, is the same.*" I confess, if this were true, it would be very much to your Purpose. But I am sorry that I am obliged to tell you, there is no Truth in it. For they are two Forms, and as different as the Form of ordaining a Priest and a Deacon. If this Point can be made evident, (as I'm persuaded it can) your Ministers must give up all Pretences to a Succession from the Apostles. I shall therefore carefully examine this Matter. When the Church of *England* ordains a Man to any Office, she takes Care, at the same Time, to declare wherein that Office does consist, and what Power she then gives to the Person about to be ordained.

Thus when a Deacon is to be ordained, she declares in these Words, "It appertaineth to the Office of a Deacon in the Church where he shall be appointed to serve, to assist the Priest in divine Service, and specially when he ministrereth the holy Communion, and to help him in the Distribution thereof, and to read holy Scripture and Homilies in the Church; and to instruct the Youth in the Catechism; in the Absence of the Priest to baptize Infants, and to preach, if he be admitted thereto by the Bishop. And furthermore, It is his Office, where Provision is so made, to search for the sick, poor and impotent People of the Parish." — So when one is to be ordained to the Office of a *Priest*, the Church plainly declares what she means by that Office, and what measure of Authority she gives to the Person now to be ordained to that Office: This she does by taking his Promise and Vow, "That he will give faithful Diligence always, so to minister the Doctrine and Sacraments,

"Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same according to the Commandments of God." It is more fully, if possible, explained in the very Act of Ordination, when the Bishop delivers to him who receives the Order of Priesthood the Bible into his Hand, saying, "Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto." No Man can be so blind as not to see, that no Power of ordaining or sending others is here given or received, and what is not received cannot be given.

But in the Form of ordaining a Bishop, the Church declares, That she gives him the whole apostolick Authority, and particularly the Power of ordaining and sending others, and takes his Vow to do it in these Words, "Will you be faithful in ordaining, sending, or laying Hands upon others?"

"*Answer.* I will so be by the Help of God." That no Power of Ordination is explicitly given to a Priest at his Ordination is undeniable; and that none is implicitly given, or intended to be given is as certain, from another Form of Ordination being appointed for the making a Bishop and giving the Power of Ordination. And this Point is yet more clear, if possible, by the Declaration of the Ordainer, and the Person to be ordained to the Office of Priesthood, at the Time of his Ordination; for they both renounce all Pretences of giving and receiving episcopal Authority, and Power to send others. The Bishop who ordains, asks the Man who is to be ordained Priest this Question, *viz.* "Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the Charge and Government over you; following with a glad Mind and Will their godly Admonitions, and submitting yourself to their godly Judgments?" The Person answers, "I will so do, the Lord being my Helper." Here the Person to be ordained, solemnly promises to obey his *Ordinary*, that is, the Bishop of the Diocese in which he shall officiate: And inasmuch as the Ordainer takes this Vow of him, he plainly declares, He will not now ordain him a Bishop, or give him Authority to send others, and inasmuch as the Person now to receive Priest's Orders, promises Obedience to the Bishop, in so doing he solemnly declares he has no Intention or Design now to be made a Bishop himself. So that if a Man by receiving Priest's Orders in the Church of *England*, can be supposed to be made a Bishop, and to receive Authority to send others, he must be supposed to receive this Authority, not only without any Signs that do express such an Event, not only without any such Intention in the Church, or in the Bishop ordaining, or even in himself, but even against the Will and Intention of the Church, against

against the Will and Intention of the Ordainer; nay, against his own Will and Intention, declared in his solemn Vow at the Time of his Ordination. And he who can believe this, will stick at no Absurdities, how great soever.

Now tho' the Case be exceeding clear, yet I shall answer some Cavils. Mr. Hobart says, p. 91. *If there be but one Order, the Power of Ordination belongs to that Order.* I answer, This is very true: But then, If there be three Orders in the Church of *England*, and the second Order in this Church, from whom you pretend to derive, hath not the Power of Ordination, then you have none. And that this is Fact, I have already demonstrated.

Perhaps, you will say, If the Commission given to the Apostles, was but one, the Church can't divide it, and give a Part, without giving the Whole.

To which I answer, All that can be meant by this, is, That the Church cannot appoint a Man to preach the Gospel & administer the Sacraments, unless at the same Time they give him Authority to send others. But this is not Reasoning; it is only denying a Matter of Fact, which all the World knows to be true; for the catholick Church, as well as the Church of *England*, have always done so. And therefore when you say, they cannot do it; you can only mean, they do not well in doing it. But whether they do right or wrong, in so doing, belongs to another Controversy: All that I contend for is, That this is the Practice of the Church; and tho' you were able to prove (as you never have) that it is an ill Method, yet that will not help your Cause, unless you can deny the Fact; which the old Puritans own'd and alledged as Matter of Complaint against the Church, in these Words, "*The Priest receives in his Ordination no Authority, — but only to preach the Word, and administer the Sacraments.*" * When therefore they came into this Country, and set up the Business of Ordination, they acted by no Authority which they had received in their Ordination: If they had any, it must have come to them in the same Manner as St. Paul's, *Not of Men, neither by Men.* And I never heard that they proved it by Miracles, as he did.

It is to no Purpose here to say, That *Timothy* was ordained by a *Presbytery*, for it is plain St. Paul was at the Head of them, and he says it was done by the laying on of his Hands: And all the Priests in the Church of *England*, and all that have been ordained by any of them, without a true Bishop, can't make such a *Presbytery*: For as I have proved, they have never received the Power of ordaining. If a Number of Quaker Preachers should take it into their Heads to stile themselves a *Presbytery*; yet surely that Name will not give them the Power of Ordination.

* Bp. Maddox Answ. to Neale, p. 63.

Some of you have argued thus, "If they were ordained to the Office of Gospel Ministers, then they had the Power of Ordination. For the Power of that Office is not to be determined by the Intention of the Ordainers, but by the Powers granted by Christ unto such an Office."

To which I answer, A Deacon in the Church of *England*, is ordained to the Gospel Ministry, i. e. a Part of it: Yet cannot a Deacon ordain a Deacon, much less ordain a Bishop. Besides, the Priest's Office in the Church of *England*, you don't esteem an Office of Christ's Appointment, and therefore you do not believe that Christ has annexed or granted the Power of Ordination to that Office: Hence you have no Right to plead your Succession from it.

Perhaps you will tell me, That I censure the main Part of the Churches of the Reformation, as having no regular or lawful Ministers.

I answer, By no Means: For where the Bishops at the Reformation ordained others to the Whole of their own Office, and this Method is continued, their Succession from the Apostles may be uninterrupted, and they lawful Ministers; tho' you call them Presbyterian Ministers, it alters not the Case. But this is not the Case of the Presbyterian Ministers in *New-England*, they derive not from true Bishops, who ordained them to the Whole of their Office.

Again you object, *If the Bishops should fall into Heresy, there will be no Reformation, for if the People reform without them, they will lose all regular Power to propagate the ministerial Order.*

To this I answer, This is to suppose what ought not to be supposed. For Christ hath promised to be with his Apostles and their Successors at all Times to the End of the World: And upon the apostolick Authority, as well as Doctrine, the Church is built, and the Gates of Hell shall not prevail against it. Therefore to suppose that all the Bishops in the World may become incurable Hereticks, so that unauthorized Laicks must begin a new Church without Christ's Authority, is not only an idle Imagination, but reflects on Christ's Faithfulness. Besides the same Objection lay against the Necessity of an uninterrupted Succession in the *Aaronical* Priesthood; and yet all must allow that to be real.

Once more, You often advance this Supposition for an Argument, and say, "In case a Ship's Company of Christians be cast on an unknown Shore, without any Pastor regularly ordained, and without a Possibility of returning to their own Country, or any other Place where they may be supplied with one or more of the holy Order," May they not ordain a Minister for themselves?

To which I answer, They undoubtedly may choose one to pray with them, and to give them good Advice, but it is impossible that they "should

"give him a Commission to seal the Covenant on God's Part, or act as his Ambassador." If God should ever cast Men into such a Condition, he would not be displeased with them for being without the Sacraments. *If there be a willing Mind, it shall be accepted, according to what a Man bath, and not according to what he hath not.* "When we are in the supposing of a Vein, we may as well suppose too, that they should want a Bible, as well as a Priest, and what must the People make a new Bible too?"

"Necessity justifies what nothing else can: Of this take another Instance: Suppose these Sailors to be married Men, but to have left their Wives at home behind them; and being without any Possibility of re-turning to them, they take new Wives in the Country where they are cast. I suppose the strictest Casuist would allow of this: But will any Man from hence argue, that without any such Necessity, a Man may at Discretion discard a former Wife, and take a new one. The Application is easy." +

Having answered all the Cavils upon this Subject that I can think of, I now appeal to your Judgment: Suppose that Mr. *Wetmore*, and I, having received Priest's Orders, and at the same Time solemnly promised Obedience and Subjection to the higher Order, and renounced all Pretences of having Authority to send others; yet should take it into our Heads, to ordain a Bishop, and declare him as well authorized as any Bishop in *England*: Would there be any Thing better than Impudence and Presumption in it? To what Purpose would it be to alledge that Scripture-Presbyters had the Power of Ordination? When all know we were never ordained to that Office. How is it possible we should be cleared from the Sin of *Korab*, who being only a Levite sought the Priesthood also, and made himself equal to *Aaron*? And yet this awful Crime (I fear) is the Source and Original of your ministerial Authority: Meer Laicks, and such who had only received the Order of Priesthood in the Church of *England* (which Orders they had renounced as of no Validity) began your Succession. And he who can persuade me, that by Virtue of my Ordination in the Church of *England*, I can make a Bishop, and send an Ambassador to act in Christ's Name, may as easily convince me, that Adultery and Drunkenness are no Crimes. *My Brethren*, It grieves me to the Heart to speak the Truth in this Affair, because I know it will offend you: But Mr. *Hobart* has compelled me to it, by putting me under a Necessity to give the Reason of my Conformity to the Church of *England*.

Perhaps you will tell me, that your Ministers who forsook their Bishops, and set up your Way, were Men of great Piety; or as I remember one of you:

+ *Cler. Vade-Mecum. Pre. V. ii.*

Written

Writers said, "There was more of God and Religion in some one Congregation of these powerful Preachers, than in all the Bishops Families in *England*;" and Mr. *Hobart* vapours much upon this Topick.

But supposing this was true, Yet *Korab* and his Company had the same Argument, and pleaded their Holiness, *Numb. 16. 3.* Nay, *Aaron* was guilty of Idolatry, and had made a Calf for the People to worship; but it does not appear that *Korab* had ever done any Thing like it, or was guilty of any Immorality whatsoever. And your Ministers can't be more confident of their being in the Right, than *Korab* was; for he was so sure of God's Acceptance, that he appealed to him, he ventured his Life and Soul upon it.

You sometimes tell us, That had you been guilty of *Korab's* Sin, you should have been overtaken with his Punishment. But this is weak Reasoning; for tho' God sometimes remarkably punishes the Committers of a new Crime, for a Warning to the Generations to come; yet afterwards the Committers of the same Sin, often escape Punishment in this World. And as the wise Man observes, *Eccl. 8. 11. Because Sentence against an evil Work is not executed speedily; therefore the Heart of the Sons of Men is fully set in them to do Evil.* I will give you an Instance of the same Sin that *Korab* committed, which was so far from meeting with the like Judgment, that it seemed to be followed with signal and remarkable Success and Prosperity. You may find it in *Judg. 17. When there was no King in Israel, and every Man did that which was right in his own Eyes*; which was pretty much the Case with *New-England* at it's first Settlement: There was one *Micab* a very religious Man, who devoted his own House, for the House of God. And because (I suppose) regular Ministers were scarce, or at least, it was not easy to hire one of his own Opinion, he therefore consecrated and ordained his Son, and he became his Priest. This was a † *Leathern-Mitten* Ordination, and did very well for *Micab* and his Neighbours; who it seems were *Independents*, and Dissenters from the national Church. But after some Time a *vagabond Levite*, a Fellow of no

+ The Story of the *Leathern-Mitten* Ordination is this, Mr. *Chauncy* of *Stratford* was ordained by two of the Lay-Brethren, viz. *Groves* and *Brinsmade*; and it being then the Fashion to wear Leathern Mittens, these Ordainers chose not to pull them off, but laid them on his Head in the Act of Ordination. Mr. *Chauncy* being ordained, at the same Time shewed his Gratitude by ordaining his Ordainers, *Groves* he ordained Elder, and *Brinsmade* Deacon. As I was born and educated in *Stratford*, so ever since I can remember, I have often heard this related by those who said they were Spectators of it, and I never heard the Truth of it called in Question, 'till now that they who saw it are all dead.---- This was not peculiar to *Stratford*, but the general Practice thro' this Country; of which we have all the Evidence that can reasonably be desired, where no Records are kept.

Principles

Principles or Conscience, but wanting a Maintenance, came to *Micab's* House; with whom *Micab* soon struck a Bargain, and then ordained him for his Priest: Whereas the Levite had no Right to be a Priest: nor *Micab* to consecrate him. However, *Micab* tho't he was now as right as possible; and there was nothing wanting in his *Constitution* to make him acceptable to God; seeing he had got one of God's Ministers for his Priest. And therefore, in the Gladness of his Heart exults, as Ver. 13. *Now know I, that the Lord will do me good, seeing I have a Levite to my Priest.*

Alas! What Pity it is, that so much Zeal for Religion, should be so miserably mispent. *Micab* was now in as wrong a Way as before, for the Levite was no more a Priest than his own Son: God having confin'd the Priesthood to *Aaron's* Family.

So, when some of the Priests of the Church of *England* came over to this Country, and assumed the episcopal Character, the good People tho't, with *Micab*, that now their Ministers were well authorized indeed, because they were ordained by Ministers; whereas these Ministers had no more Authority to ordain, than they who employed them.

But let us now consider, what became of *Jonathan*, *Micab's* Priest, for that was his Name; did the Earth open and swallow him up, as it did *Korah*, for he had committed the same Sin? or did any remarkable Judgment overtake him? No, So far from that, he was remarkably prospered and advanced; He became the Priest, or rather High-Priest to the *Danites*, and with them drove out the *Heathen*, and took Possession of their Land; and there his Posterity continued in their usurped Priesthood some Hundred Years; even till the Ten Tribes were carried into Captivity. Judg. xviii. 30. *Jonathan the Son of Gershom the Son of Manasse, he and his Sons were Priests to the Tribe of Dan until the Day of the Captivity of the Land.* So that if we judge of God's Approbation by Success, we must conclude, that God was not at all offended at *Jonathan's* Usurpation and Schism.

Now here naturally arises another Question; Supposing that above one Hundred Years after, *Jonathan* and his Posterity had thus quietly executed the Priest's Office for the *Danites*, there had arose a Dispute, whether they were lawful Priests or not; and some of the *Danites* being convinced of the Wickedness of their Usurpation, had withdrawn from their Communion, and had united themselves to the Priests of the *Aaronical* Line: In this Case who were the Schismatics, the *Jonathans*, or those who *separated* from them? I am humbly of Opinion, that it was no Sin, but a necessary Duty to separate from them, altho' they had Prescription and quiet Possession for some Hundred Years past, nay, and a legal Establishment into the Bargain; as certainly they had under the Reign of *Jereboam*, who

who made of the meanest of the People Priests. These Priests of the Order of *Jonathan*, after five Hundred Years Possession, were as much Usurpers and Schismatics, as their Grand-father *Jonathan* was; who was the Beginner of their Succession. To leave the Company of Usurpers and Schismatics, is no Schism. And such is our withdrawing from the Fellowship of the Bishops of the *New-English* Churches; as Mr. *Hobart* calls them. For they first left the Fellowship of the Apostles in the Bishops of our Nation, and assumed the Office of Bishops, which was never committed to them. Whereas no Man taketh this Honour to himself, but he that is called of God, either mediately or immediately, as was *Aaron*. This was as daring a Presumption as *Jonathan* was guilty of. And the Priests of the Order of *Jonathan* could defend their Usurpation by Prescription, by the signal Blessing of Heaven, and other popular Arguments made use of by the *New-England* Bishops. They could laugh as heartily at the true Priests, for their Talk of uninterrupted Succession as Mr. *H—* has done at us; they could tell them, that *Bigotry* was too soft a Term to express their Folly; that the most raving Enthusiast did not appear in so contemptible a Figure. They could ask them, Where were you circumcised, that you are now going to leave us, and pronounce a NULLITY, on all our Administrations? They could challenge the true Priests to shew and demonstrate their Descent from *Aaron* by an uninterrupted Succession; and tell them: that not one of them could prove, that he was not descended from another Family by Adultery; that it is a wife Son that knows his own Father, much more grand-Father and great-grand-Father for Twenty Generations past. Now if these Arguments were invalid then, they can't be valid at this Day: If they could not clear the *Jonathans*, they cannot justify the *New-England* Bishops; their Cases being as near alike, as two Things can well be.

And I earnestly wish, that the Candidates for the sacred Ministry in this Country, would seriously consider these two Things,

1. When Christ said to his Apostles, John 20. 21. *As my Father hath sent me, even so send I you:* Which implies, That as his Father had sent him with Authority to send others, so he gave them Power to ordain Successors: This Commission confined the Power of ordaining others to the Apostles and their Successors; as much as God had confined the Priesthood under the Law to *Aaron's* Family. The giving a Commission to some, excludes all others. And therefore it must be as licentious a Crime for Laymen, and Priests who never received Authority, to send or ordain, as to take upon them to ordain and constitute Ambassadors for Christ, as it was for *Jonathan* and his Posterity to execute the Priest's Office; unless we say, with some Hereticks of old, That the God of the Old-Testament is not the God of the New.

“ Christ

2. " Christ Jesus has taken more abundant Care to ascertain the Succession of Pastors in his Church, than ever was taken in Relation to the *Aaronical* Priesthood. This last descended by Inheritance, or Tradition, from Father to Son; and the Right that any Priest or Levite had to his Office, depended on the Honesty of a Woman, and upon an Action performed in the Dark; and the Validity of their Ministrations, upon the Legitimacy of their Birth: And how could the Sons of *Aaron* certainly know that they were his Posterity, or how could they be able to demonstrate it to others? Certainly upon no Principles but what are more dubious than those upon which we believe our Bishops to be Successors of the Apostles, in an uninterrupted Line: For in this Case, the Succession is transmitted from Seniors to Juniors, by the most publick and solemn Action, or rather Process of Actions, that is ever performed in a christian Church; an Action done in the Face of the Sun, and attested by great Numbers of the most authentick Witnesses, as Consecrations or Ordinations always were. And I suppose it cannot bear any Dispute, but that it is now more easily to be proved, that the Archbishop of *Canterbury* was canonically ordained, than that any one Person now living is the Son of him who is called his Father; and that the same might have been said of any Archbishop or Bishop, that ever sat in that or any other episcopal See, during the Time of his being Bishop: Nor is it easy to say, by what Method Providence could have made the Succession of Pastors more clear or indubitable, than by this which has actually been used." And consequently it must be a greater Crime to execute the Office of a Gospel-Minister, without receiving Authority by an uninterrupted Succession (which is the Case of the *New-England* Bishops) than it was for the Posterity of *Jonathan*, *Micah's* Priest, to execute the Office of the *Aaronical* Priesthood. We all abhor the last, and it is strange how any can venture upon the first, without a trembling Conscience: For this, as for all the Errors of my Life, I implore God's pardoning Mercy: And now that *I am converted*, I would strengthen my *Erethren*. And I beseech you, dear Countrymen, in the Words of *Jotham*, *Hearken unto me; that God may bearken unto you*. Long Custom, and great Numbers of Associates, do mightily encourage and embolden Men in any Kind of Impiety; and I am persuaded, that many who undertake to act in Christ's Name, without having received Authority from him by Succession, would not for a World have ventured to begin such a presumptuous Wickedness, and yet now make no scruple of doing it, since it has been the long and general Practice of the Country. But God has said, *Exod. 23. 2. Thou shalt not follow a Multitude to do Evil*. And Singularity in a good Cause is an heroic Virtue.

* Cler. Vademecum, Pr. p. 91. V. II.

But

Put perhaps you will ask me that Question which Mr, *H—n* says he dare not for fear of putting me out of Countenance, *viz. Where was you baptized?* Which implies, That since we do not baptize such as have been baptized among you, we thereby virtually acknowledge your Ministers to be truly Christ's Embassadors.

To which I answer, There is not the same Reason for esteeming Lay-Baptism invalid, as there is for accounting Lay-Ordination invalid. Which will be evident at the first Glance, by only considering what Baptism and Ordination are. Baptism is a Washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost; as being the appointed Means of introducing us into the New-Covenant Dispensation, which is only a new State; whereas Ordination is the giving a Commission and Authority to act in Christ's Name, or as his Ambassador.

Whoever therefore is washed with Water in the Name of the Holy Trinity, is really and effectually baptized, by whomsoever it is done. But tho' ever so many having no Authority from Christ to send others, should lay on Hands with a Design to ordain, yet no Ordination can by them be performed; let them fast ever so long, and pray ever so earnestly. Because Ordination is the giving Authority to act in Christ's Name: They therefore who have no such Authority, cannot communicate it. Whereas, he who baptizes does not pretend to give or communicate a Power to act authoritatively in Consequence of what he does, but only performs an Action, the Matter and Form of which are prescribed by Christ, and are the Essentials of that Sacrament.

As therefore, when a usurping Laick publicly teaches the Truths of the Gospel, what he delivers is as really God's Word, as if he had ever so good Authority to preach; so if he presume, unauthorized to baptize according to the Form of Christ's Appointment, this Baptism is as really christian Baptism, as the Doctrine which he presumptuously delivers is God's Word. But if this same Usurper should undertake to ordain, it would be a meer Nullity, because he can give no Authority, without which there can be no Ordination at all. For that, and that only, is Ordination, or making a Minister of Christ. This may be illustrated by Circumcision, which was the usual Seal of the Covenant of Grace, just as Baptism is now, yet when it was perform'd by a Layman, or even by the Mother of the Child, it was void and needed not to be repeated.

If you should say, By the Institution, Baptizing is confined to the Apostles and their Successors. I grant it, and so was Preaching of the Gospel confined to them as much as Baptizing. And it is true, He who presumes to preach or baptize without a Commission from the Apostles, is a Transgressor, and his Administrations are all in vain to himself, he may expect

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God's Punishment, rather than a Reward, for running before he is sent; yet such Persons as in the Simplicity of their Hearts have received Christ's Gospel and Baptism from such an Usurper, have not received a meer Nullity, but are really taught and baptized. Altho' he had no Right to administer, yet they had a Right to receive; and what ought not to have been done, when it is done is Valid.

This was the Sense of the primitive Church, as you may see in Mr. *Bingham's* History of Lay-Baptism, in which he has abundantly proved, "That the usurped Baptism of Laymen was allowed to be valid, so far as not to need repeating, tho' given irregularly.—That Hereticks and Schismatics, had not the Power of Priests, because some of them, as the *Novatians*, never had a just and legal Call to the Priesthood; and others were deprived of their Power by the lawful Authority of the Church, which first committed the Power to them; and thence forward they were reputed no true Christian Priests, but Wolves and Antichrists, instead of true Shepherds and Governours of the Flock of Christ; that the Church had Power not only to suspend the Execution of their Office, but to cancel their Commission, and wholly take away the Power and Authority of the Priesthood from them; and then they were reduced to the State and Condition of Laymen; and sometimes they were not only degraded from the Priesthood, but thrust down one Degree below Laymen, by being anathematized, and cast out of the Communion of the Church; and yet, notwithstanding all this, the Church did not think fit to cancel, or wholly to disannul the Baptisms given by such Men, tho' given by Usurpation, and without any Authority of the Priesthood, so long as it appeared they were given in due Form in the *Name of the Father, Son and Holy Ghost*."—Thus the primitive Church did not think, that their not cancelling and disannulling the Baptism given by usurping Laymen, implied, that they acknowledged them to be true Ministers of Christ.—And indeed, if the Validity of Baptism did depend upon the regular Ordination of the Person baptizing, the People in this Country in general must needs be in a most lamentable Condition, and out of the catholick Church; for it is most certain, that the first Ministers in this Country had no regular Ordination, being ordained by meer Laymen, which, in the Sense of the Presbyterians, was Usurpation. Therefore according to this Principle, they could give no valid Baptism; and so of the succeeding Generation, who were baptized by these irregular Ministers, none were capable of being ordained, for want of a true Baptism; and therefore could not be true Ministers: So that all who were baptized by the Ministers of the second Generation likewise had no valid Baptism. And thus invalid Baptism and invalid Ordination must have continued to this Day.

Day: Thus you see, what mischievous Engines some Men will make use of rather than not maintain a War against the Church of *England*.—Further, I would observe, according to this and another Principle held by them, there cannot be one baptized Christian on Earth. For they say, The Succession is broke, and the Power given to the Apostles all lost, and yet say they, every true Minister has the whole and individual Commission and Authority which Christ gave to the Apostles, and he who has it not, can give no valid Baptism. So that if these Principles be true, there certainly is no Minister, no Church, no Sacraments, no Christian on Earth.—It must be a most wretched sinking Cause, which puts Men upon such desperate Shifts.—Now, tho' we have two other Reasons for Conformity to the Church of *England*, viz. The Doctrine, and Worship; yet this alone is abundantly sufficient to clear us of the Guilt of Schism, and fix it where it belongs.

And if we should be mistaken in this Affair, yet we have the Comfort of erring (if it be an Error) with very good Company; we have the primitive and catholick Church on our Side; in which, for even Fifteen Hundred Years, there never was so much as one single congregational or presbyterian Church, or one Lay or presbyterian Ordination which was not condemned and nullified by the Church.

I have been the longer on this Subject, because I would make it as plain as is possible to the weakest Capacity, tho' indeed it was not necessary in order to repel Mr. *Hobart's* Charge of Schism, because both he and his Fellow-Labourer in this Performance, do fully acknowledge they have not received Authority from Christ to be his Ambassadors by an uninterrupted Succession, for they scoff at the very Notion, as being worse than *Bigotry*, which certainly they would not do, were they not conscious to themselves that they have no Right to it. And if they have it not by Succession, they have it not at all, unless immediately from Heaven, as St. *Paul* had. Which we must take the Boldness to call in Question, 'till they produce their Credentials, as he did.

I would further observe, That if a *New-England* Man is made a Schismatick, by joining in Communion with the Church of *England*, then were *New-England* Men guilty of Schism when they separated from the *Congregationalists* and *Brownists* and joined with the *Presbyterian* Ministers, as they came into this Country. For the prevailing Party among the Settlers of this Country, were *Independents* and *Brownists*, who for a long Time gave no Toleration to any other Sect, but banished or hanged those who dissented from their pure Constitution. Therefore according to Mr. *Hobart's* Principle, they who were baptized in these congregational Churches, and yet went over to the Presbyterian Churches, were guilty of Schism.

I shall now examine some Facts, which Mr. Hobart has misrepresented. He says, p. 32. *I utterly deny that the Founders of our Churches set up schismatical Separation in England.*—*The first Planters of this Country both Ministers and People, were so far from having set up schismatical Separations in England, that they continued Members of the Church of England, till they left the Nation.* And p. 34. He tells us, *That our Fore-fathers till they came to New-England, had not separated from, but were Ministers and Members of the Church of England.* And p. 31. He states the Question thus, *The Question we are now upon is, Whether our Fore-fathers contradicted "the awful Guilt of Schism" by leaving the Church of England? And consequently, whether the Churches of New-England are, in their present Constitution, schismatical?*—And (says he) *If this be really the Case, I readily allow, that you are justifiable in forsaking our Communion, and returning to the Church of England.*

Here Mr. Hobart has stak'd the Credit of his whole Cause upon this single Point, viz. That the first Settlers of *New-England*, and the Settlers up of the Way of Religion which did here generally obtain, were Churchmen, and not Dissenters until after they came from *England*. And if they did not continue Members of the Church of *England* until they left their Mother-Country, but separated from it while in *England*, then are we justifiable in returning to the Communion of the Church of *England* again. This will bring the Controversy to a very speedy Issue. Now that the first Planters of *New-England* were Dissenters from the Church of *England*, even before they left *England*, is a Fact that is as well known; and as indisputable, as that in *Pennsylvania* the first English Settlers were *Quakers* before they left *England*. However, Since Mr. Hobart is pleased to deny that which (I believe) no Man ever denied before, I shall prove it, and that from your own *Historian*, the *New-England Memorialist*; He tells us that the first Church that ever was erected in *New-England*, was part of a Congregation which was formed in the North of *England*, by a particular Church Covenant, in which they engaged to each other to have the Ordinances of God, not according to the Church of *England*, but according to the primitive Pattern in the Word of God, as they esteemed it. And they had Mr. Robinson for their Pastor, and Mr. Brewster for their Elder. Certainly these were not Ministers and Members of the Church of *England*; and because they found the Government did not approve of their Proceedings, they removed to *Holland*, and from thence to *Plimouth* in *New-England*, 1620. * And on Christmas Day, they began to erect the first House, which is no Evidence of their being Churchmen.

* N. E. Memor. p. 29.

The next Church that was erected was at *Salem*, just nine Years after: Both the Pastor, Mr. Skelton, and the Teacher, Mr. Higginson, declared, "they had suffered much for their Non-Conformity in their native Land." † Which shews that they had been Non-Conformists. And indeed they had begun their Schism in *England*, violated their Ordination-Vows, and disobeyed their Governors both civil and ecclesiastical, for which they were under Censures. In this State of Disobedience, Guilt and Disfention they left *England*; and having arrived at this Country, they renounced their Ordination, as a Nullity, and submitted to be re-ordered by meer Laymen and Mechanics. Thus not only without any Authority from God or Man, from Church or State, but in Defiance of both, were the *New-England* Churches first set up. And therefore those Conformists who refused to join with them, and were persecuted by them, were not guilty of Schism, but did their Duty in still adhering to the Church of *England*. And as it was not Schism but a Duty at the first Settlement of the Country to profess the Religion of the Church of *England*; so it has not changed its Nature till this Day. For had not the Church of *England* People, who were of the Number of the first Patentees and Settlers of this Country, at least as good a Right to worship God according to the Church of *England*, as their Neighbours to set up a new Way? What Authority had these Non-Conformists over their conforming Neighbours, to oblige them to join in their new-fangled Churches, and to receive them for Christ's Embassadors whom their unhallowed Hands had consecrated? Supposing they were become lawless by crossing the Seas, yet surely they were not every one of them become Kings and Priests, and Lords over their Neighbour's Faith.—Mr. Hobart undertakes to vindicate the first Settlers of this Country from the Guilt of Schism, by asserting that they never separated from the Church, but remained Members of it, until they left *England*, and filed her their dear Mother; And yet p. 40. he applauds the Dissenters in *England* in their Separation: and recommends the Answer of the dissenting Gentleman, which is an Attempt to prove, that the Church of *England* is no Church of Christ, and therefore Separation from it is no Sin. Now he who can reconcile these Two Schemes, and make it appear, that it is an Honour to call the Church of *England*, our dear Mother, and to be Members and Ministers of it, and yet that the same Church is a Harlot, and no Church of Christ, and that we owe her no Respect and Obedience; He, I say, who can reconcile these two so contrary Schemes, must be something more of a *Samson* than I take Mr. Hobart to be

† N. E. Memor. p. 105.

Those Men whom Mr. *Hobart* calls our Forefathers, in their Letter transcribed by Mr. *Wetmore*, acknowledged that all the Good that was in them as Christians they had received from the Church of *England*, and sincerely professed they did desire and would endeavour her Continuance, and the *Enlargement of her Bounds*; which must denote, that they intended to set up the Church of *England* in this new Country, to which they were coming. But the Event shewed, that the Enemies of the Church who had already took Possession of the Country, were too strong for them. But Mr. *Hobart*, on the contrary, prays that the Church of *England* may never be enlarged, or generally received in this Country, p. 50, and represents it as bringing a Deluge of Prophanes and Wickedness with it, wherever it comes; as one of the forest Judgments that can befall the Land, and what nothing but Infatuation can make this People yield to. He has therefore no Right to call these Men his Forefathers; for they were dutiful Sons, and Lovers of the Church of *England*; if we may believe them. But he is the genuine Child of those fierce and implacable Enemies, who set up the first Churches in the Country, who tho' they had complained bitterly of Persecution when in *England*, yet now having the major Part of the People on their Side, would allow no Liberty of Conscience to others; but acted as an Establishment, with the greatest Severity; Till at length, "A considerable Number of the Inhabitants of *Boston*, petitioned King Charles the Second about the Year 1679, that a Church might be allowed there for the Exercise of Religion, according to the Church of *England*; which was accordingly granted, and the Church called, the *King's Chapel*: This is the first Place where the Church of *England* Worship was exercised in *New-England*;— And his Majesty King *William* was pleased to settle a Salary of one Hundred Pounds a Year, for the Support of an Assistant to the Minister of that Church, which royal Bounty is still continued". So that had it not pleased almighty God to incline the Hearts of those in Authority at Home, to express a compassionate Regard to us from Time to Time, we have no Reason to think, but that our Country-men who are of Mr. *Hobart's* Spirit would have forever restrain'd the Members of the Church of *England* from worshipping God according to their Conscience. And, I have heard some of the Presbyterians say, that it was pity that all those who first set up the Worship of God, according to the Church of *England* in this Country, had not been hanged; as the Quakers were formerly at *Boston*.

Thus having shewn that the Members of the Church of *England* in this Country are in no other Respect guilty of Schism, but only as they discountenance and avoid Schism and Usurpation; I shall now consider another Crime laid to our Charge, which is this, that by mean and

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wicked Arts, we impose upon and deceive the Society for Propagation of the Gospel, p. 56. to support a Faction in this Country, under the Notion of sending the Gospel to a People that never heard of it. p. 51, 56.

Now, Not to take Notice of his abusive Language, in calling the Church of *England* a Faction, which proves nothing but the Author's good Manners, and genteel Breeding, much of the same Strain as is his repeatedly calling our serious and devout Observation of Christ's Nativity, *Frëlicking*. But to wipe off this Calumny, I shall prove these four Things.

1. That the Society act according to their Charter in supporting Ministers of the Church of *England* in *New-England*.
2. The Society are not imposed upon and deceived about the religious State of *New-England*, but do well understand it.
3. That it is the Intention of those who contribute to the Society, that they should support Missionaries in *New-England*.

4. The Society's supporting Missionaries in *New-England* is no Hindrance to their sending Missionaries to those who never heard of Christianity.

As to the first of these, It is plainly the Design of their Charter to empower the Society to support learned and orthodox Ministers to instruct his Majesty's Subjects in the Principles of true Religion, where there is not a sufficient Provision, to live among them. As the Society have told your Ministers of *Hampshire*, in the Answer to their Letter of Complaints.

And tho' here in *New-England* the Presbyterians and Independents are provided with Ministers according to their own Persuasion; yet are here some Thousands of Church People who cannot join with the Dissenters in their Form of Worship: But are very desirous of joining in Communion with the Church of *England*. All these his Majesty's Subjects must either act contrary to their Consciences, or be wholly unprovided with Ministers, and be abandoned to Atheism and Infidelity, if the Society should withdraw their Charity from them. For the Government here, we know, will not assist them to build Churches and support their Ministers, as it does the poorer Parishes of the dissenting Persuasion, by Land-Taxes, Bounties from the Colony Treasury, and Exemptions from Colony Rates. I will instance only in this Parish: All the Inhabitants who will not conform to the Church of *England*, for sixteen Years past, have been excused from paying any Colony Rate, while every Churchman in the same Parish, hath been obliged to pay the Whole. And as soon as any Man will leave the Church, he is rewarded by an Exemption from paying any Taxes to the Government. We have prayed again and again for the like Favour, but prayed in vain.

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Besides this, There was a large Quantity of Land, which at the first Settlement of this Town, was devoted by our Progenitors, to the Support of the Ministry. This Land our dissenting Brethren and Neighbours have sold, (I suppose by the Leave of the Government) and out of the Money arising from the Sale of this Land, in which every Churchman in the Town, or at least every Proprietor, had a joint Interest, they maintain Mr. *Hobart* in *Ease and Plenty*. So that by Money which belongs as much to us as to the Presbyterians, he is enabled to publish his bitter Invectives.

And whereas he suggests, that there may be now many Souls of the Heathen in Hell, by Means of our obtaining that Money for our Support, which should have been laid out for their Conversion: If this be true, he can't (I think) excuse himself from being accessory to their Damnation. For had not he, by a continued Act of Unrighteousness, withheld from the Ministers of the Church of *England* in this Town, their Proportion of the said Money, they would have needed little, if any Support from the Society. So that the amazing Guilt which he has most uncharitably invented for us, must fall upon his own Head. And I pray God that this Piece of Injustice may not be laid to his Charge. What I have now said of this Parish, may serve as a Specimen of the Difficulties that Church of *England* People in this Government labour under, with respect to supporting their Ministers. It was therefore a most Christian Compassion in the venerable Society, and exactly agreeable to the Design of their Charter, to take our sad Case into their Consideration, and to assist in supporting orthodox Ministers among us.

Mr. *Hobart*, to terrify us, says, They will not always support our Ministers: And indeed we are not so unreasonable as to desire it. For as the Church increases, and the Government grows more kind to us, we hope to be able to maintain our Ministers without any Assistance from our Mother-Country. And even now, here are several Churches of but few Years standing, who are willing, and near able, to maintain their own Ministers.

But Mr. *Hobart* says, That we deceive the Society by *mean and wicked Arts*. This brings me to the second Particular I am to prove, *viz.* The Society are not impos'd upon and deceiv'd; but do well understand the religious State of *New-England*. I don't deny, nor is it any Thing strange that within the Space of almost fifty Years, in the Accounts of so many Missionaries transmitted to the Society, there should be three or four Expressions liable to some Exception; and yet perhaps those Expressions might be very easily cleared up. But what I contend for is this, That the Society are not impos'd upon, and misinformed, so as not to know that *New-England* is furnish'd with Teachers of the Presbyterian and independent Persuasion, and not Heathen. And to suppose the contrary is a ridiculous

ridiculous Whim: For before ever they sent any Missionary here, they sent two Men to view the State of the Country.—Both the King's Governors in *New-England* are Members of the Society; and it can't be suppos'd that they would use *mean and wicked Arts to deceive*, to their own Dishonour and Loss.—Bishop *Berkeley*, a Member of that venerable Body, resided in *New-England* some Time, and was personally acquainted with some of the most eminent of your Ministers, and upon his Return preached the annual Sermon before them; and gave them an Account of the religious State of the Country. I believe Mr. *Hobart* has more Prudence than to say, That this great & good Man was so *mean and wicked* as to deceive them. And to make all sure, your own Ministers have communicated to them all the Light they could from *Hampshire County*.—So that the Society have had all possible Information, both from Friends and Enemies, both from Clergy and Laity, from Strangers and from their own Members. And therefore to suppose them ignorant of the State of the Country, is to deny them common Sense. This is very much such another idle Tale, as that Story which is commonly reported among you, *viz.* That such of us who were ordained by the Independents or Presbyterians, never receive episcopal Ordination in *England*: But if these Stories be true, How came the Society to tell the Nation in their History "*That New-England was provided with an independent & Presbyterian Ministry*," p. 61. —And why do they tell the World, that several independent Teachers, particularly, Mr. *Cutler*, Mr. *Johnson*, &c. laid down their Preferments in the independent Way, conformed to the Church of *England*, came to *England* for Episcopal Ordination, and there received Holy Orders. p. 340. I would not have spent a Moment's Time to confute these groundless Imaginations, were it not that I know they are commonly received for Truths among you.

Mr. *Hobart* takes it for granted, that the first and principal Design of incorporating the Society was to send the Gospel to the *Heathen*; which is in him an inexcusable, if not wilful Mistake; for it's evident from their Charter, that the Occasion of giving a Being to that venerable Body was the great Want of Ministers among his Majesty's Subjects in the Plantations who were already Christians. And the Maintenance of a learned and orthodox Clergy, among such, is the first and principal Intent of the Charter, by which they act. But then, in the second Place, They are impowered, as they have Opportunity, to make *such other Provision as shall be found necessary for the Propagation of the Gospel in Foreign Parts*. These are the Words of the Charter; and their acting in exact Conformity to it, is all the Occasion that Mr. *Hobart* has for his high Displeasure against them. But methinks a small Spice of Modesty might incline him to think, that the

they understand their own Charter and proper Work at least as well as he does.

I come now to the third Particular which is this, That it is the Design and Desire of those pious People who are Benefactors to the Society, that they should support Ministers in *New-England*.

This the Society themselves have proved, in their Answer to your Ministers in these Words, "Whereas it is represented, *That the Design of the Donors is not answered in supporting Missionaries in several Parts of New-England.* The Society here remark, That they print yearly an Account of the Places where Missionaries are sent, and their Reasons for sending them. And that such Accounts are distributed to all the Benefactors; who therefore cannot be unacquainted with this Matter of Fact; and consequently the Society have good Reason to think, that the said Donors are so far from disapproving this Method of the Society, that they would not contribute, if they did not send Missionaries to such Places."

Lastly, I observe, That the Society's supporting Missionaries in *New-England*, is no Hindrance to their sending Missionaries to instruct and convert the *Heathens*, as Mr. *Hobart* represents it. The Society have never neglected any Opportunity they have had of conveying Christianity to those who never heard of it, for want of that Money they have expended in maintaining Ministers in *New-England*. Every Opportunity that has presented to the Society, to christianize the Heathen, they have eagerly laid hold of, and improved to the best Advantage; as any one may see in the Account of their Attempts to convert the *Iroquois* Indians for almost Fifty Years past. And now that another Opportunity has presented, they have sent two Missionaries to instruct the *Mojito* Indians, upon the Borders of *New-Spain*. And it is very unreasonable to blame the Society for not sending Missionaries to those Heathens, who have no Desire of, but the utmost Aversion towards being instructed in the Christian Religion: But should there be a proper Call, and Necessity for it, I make no Doubt, but that this wise and charitable Corporation, would withdraw all their Salaries by which they support Ministers among those who are already Christians, in order to convert the Heathens. If there was a Door open to employ all their Income that Way to good Purpose; I'm sure I should gladly resign what I receive from their Charity for that excellent Design. But till that Call of Providence comes, I hope, God in Mercy to the Souls of some Thousands of my dear Country-men, will continue the Society's most christian Charity towards us. And if the Society don't neglect any Opportunity of converting the Heathen, for our sakes (as I am persuaded they do not,) then Mr. *Hobart* is a little uncharitable, in thinking that there are many

many Negro's and Indian's Souls now in Hell, thro' the want of that Money which we enjoy;

I have now answered Two of his heaviest Charges, which are level'd not only against us, but against the venerable Society, and even against the glorious KING *WILLIAM*, who, as he says, was bred a Presbyterian; He not only granted this Charter, but also gave a Salary of an Hundred Pounds Sterling to support a Minister for the first Church of *England* that was erected in *New-England*; whereby he must have contracted the awful Guilt of Schism, if Mr. *Hobart's* Notion be just: For according to him, it was given to support Schism in *New-England*, where the dissenting Churches were established by Prescription.

I would conclude these two Heads with observing to Mr. *Hobart*, That whereas he has accused several Gentlemen by Name of having used *mean and wicked Arts* to deceive, besides having charged many Thousands with the blackest Crimes: Now for his own eternal Interest, I would presume humbly to advise him, to reflect a few Moments upon his own just Remark, p. 94. *A Person ought to be very sure he is in the Right, and that he has sufficient Evidence to justify him, before he brings so heinous and aggravated a Charge against any Man; not only because, if his Evidence fails him, his own Character must greatly suffer in the Opinion of all Mankind, but chiefly because the divine Law forbids Defamation, or bearing false Witness against our Neighbour, and requires such a Reparation in Cases of this Nature, as is not easily made.*

I proceed now to another Accusation: He tells us, p. 61. *There is hardly a Shadow of ecclesiastical Discipline in the Church of England at Home, and still less, if less can be, in the episcopal Congregations in America.*

As to the Discipline at Home, I shall give you Bishop *Beveridge's* Account of it, and then leave it with you to judge, whether it be not more than a Shadow, nay whether it be not more eligible than the Discipline used by the *New-England* Presbyterians? He begins thus, "Our Church being, by the Blessing of God, of the same Extent with the Kingdom in which we live, and as so, subject to the same Prince, as it's supreme Governour upon Earth; for the better Management of that Power which Christ hath left with it, it is divided into two Provinces, over each of which there is an Archbishop; each Province is subdivided into several Dioceses; over every one whereof there is a Bishop; in every Diocese there is one or more Arch-deacons; every Arch-deaconry is divided into several Deanaries, and every Deanary into several Parishes; and in every Parish as there is a Priest rightly ordained for the Administration of the Word & Sacraments, to all the Christians that

live there; so there are other Officers called Church-Wardens, chosen every Year, and appointed not only to look to the Fabrick of the Church belonging to the said Parish, and to provide all Things necessary for the worshipping of God in it, but likewise to inspect the Lives and Actions of all the Christians that live there; to take Notice of all that live in any notorious Sin, or neglect the Means which God hath ordained for their Salvation, and to certify and present their Names to such Officers as the Church hath appointed to consider what to do in such Cases: And altho' such Persons, being Christians, are obliged by their Religion to take all the Care they can of their Neighbour's Souls, and therefore to acquaint the Church with their evil and pernicious Courses, that she may interpose her Power for the reclaiming of them, yet to bind them more strictly to it, when they are admitted into that Office, they take a solemn-Oath, in the Presence of Almighty God, truly and faithfully to execute the same to best of their Skill and Knowledge: And that none of them may be ignorant of what they are to present, they have *Articles of Enquiry* delivered to them, wherein all and every Thing and Person presentable is plainly and distinctly set down.

And as this is certainly the best and surest Way the Church could ever find out, whereby to understand which of her Members either neglect those Duties which should further their Salvation, or commit such Sins as will impede and hinder it: So is the Course too which she takes for the correcting and reforming them. For as the Church-Wardens are obliged to make their Presentments twice a Year, and may do it oftner, if Occasion require it; so is the Bishop obliged to go about his Diocese once every three Years, that he may understand the State of the Flock committed to him, of which he must one Day give a strict Account to the great Shepherd of Souls. And least any Thing should happen in the mean Time, that may require a more speedy Examination, he according to the Custom of the primitive and catholick Church, hath one or more Arch-Deacons under him, canonically ordained, authorized and required, every one to visit so much of the Diocese as is under his Jurisdiction, once a Year, or oftner, if need be, to receive the foresaid Presentments, and to inspect, and what in him lies, reform all Irregularities, either in Clergy or Laity. And moreover, That the Church may never want an Opportunity of being informed of any Misdemeanors, that she is bound to take Cognizance of, she hath other Officers both under the Bishop and Arch-Deacon, who keep her Courts all the Year long, as Occasion happens, and have Power to cite all Delinquents, that are presented, and to examine, and try all such ecclesiastical Causes and Matters as are brought before them.

“ But

“ But here we must observe, as the Church-Wardens of every Parish, who present Offenders to any of these Courts, are always Laymen, so the Chancellors, Commissaries, Officials, and other Officers, in these Courts, who receive and examine such Presentments, are ordinarily Laymen too: And this is but reasonable, and in some sense necessary they should be so. For if none but Clergymen should teach into the Faults or the Laity, the Laity might be apt to suspect, they were too severely dealt with; Whereas being tried by Men of their own Rank and Brotherhood, before Sentence is passed upon them, they cannot blame the Church for it, nor imagine she can have any other Design upon them, but only to do them Good and make them better. Besides that the Causes which are brought into these Courts are many, and take up a great deal of Time, before they can be brought to an issue; and therefore if Clergymen only should be employed in them, it would take them off too much from the Ministry of the Word and Sacraments, which they are obliged by their Office continually to attend; especially considering that the Causes are not only many, but diverse too, and some very intricate and mix'd; so that to search into the Bottom of them all, and fully to understand, what is just and meet to be done in every one of them, requires great Knowledge and Skill in the whole Body of the ecclesiastical Laws, and temporal too, so far as they any way concern the Church; which no Man can attain to, without making it his constant Business and Study; which not con-sisting with the many other Duties incumbent upon those who are ordained to any holy Function, the Church always found it necessary that her Bishops and all that exercise her Jurisdiction under them, should have some of her Members learn'd in the Laws to direct and assist them in the Administration of it, and under them to transact and try all Causes relating thereunto. Which doubtless, all things considered, is the best Way the Church could ever think of, whereby to secure her Governors from being malign'd, her Laws from being violated, and so her Members from being injured thro' Mistake or Ignorance.

This learned Bishop spends some Time in proving the great Antiquity of this Method; then proceeds thus, “ Neither can any Man imagine, that the universal Church for so many Ages should agree in such a Thing as this, but upon very good Grounds and Reasons. However the general Practice of the catholick Church is a sufficient Obligation as well as Warrant to every particular Church, to observe the same as near as it can. And therefore it was that our Church at the Reformation, looking upon herself oblig'd to hold Communion with the Catholick as well as to separate from the *Romish* Church, retained this ancient and general Form of keeping her Courts by Advocates learned in the civil and canon “ Law:

“ Law; who are nominated and approved by the Bishop in every Diocese, but receive their Power and Authority not only from him, but from the Laws of the Church; yea, and of the State too: there being scarce any Custom or Usage (upon which the common Law of the Land is grounded) in the whole Kingdom, that can plead longer Prescription than this can.”

And whereas your Writers often tell you of horrid Abuses in these spiritual Courts, this Bishop adds, “ But seeing these, as all other Courts in the World, may be liable to Abuses and Corruptions, to prevent them as much as may be, the Church in her Canons doth not only require a solemn Oath to be taken by every one that shall be admitted into any Office there, *Can. 127*, to deal uprightly and justly in the same, without Respect, or Favour of Reward; but hath likewise provided suitable Punishments, *Can. 134*, to be inflicted upon those who shall either neglect their Duty, exceed their Commission, or do any thing unbecoming the Place they are in. And if notwithstanding all this, any one shall be unjustly dealt with, or but think himself to be so, he may appeal from the lower to the higher Courts, from the Arch-Deacon to the Bishop, from the Bishop to the Arch-Bishop, and from him to the King; who being in all his Dominions Supreme Governour over all Persons, in all Causes, as well ecclesiastical as temporal, as it is necessary that he should have these, ecclesiastical as well as temporal Courts under him, where such Causes may be judged; so when they are brought up so high as to himself they must needs be finally determined; for as much as from him no Appeal can be to any other Court or Person on Earth.” And this final Determination is made in a Court of Delegates, consisting of an equal Number of the Clergy and Laity. (*v. Clergyman's Vind. Merum. vol. 1. c. 5.*)

“ Now these Courts being thus established in the Church, when any Offender is presented in any of them, he is cited to appear there, which if he neglect or refuse to do, he is pronounced Contumacious, one that resisteth or contemneth the Power Christ hath given to his Church; which for many Reasons was always judged one of the greatest Sins a Christian can be guilty of; and therefore is proceeded against accordingly. But if he appear, his Cause is impartially searched into; and if upon due Examination he be found Innocent, he is presently discharged, but if he appears to be guilty of any notorious Crime, which the Church is bound to take Notice of, the utmost all Means possible to bring him to a just Sense of his Sin, and to an hearty Repentance for it, and to make what Satisfaction he can for the Offence he hath given to all good Christians by it. But if all other Means prove ineffectual, she casts him out of her Communion, and so from the Society of all good Christians; according to the saying

“ ing of our Lord, *If he neglect to hear the Church, let him be unto thee, as an beaten Man and a Publican.*— But so that if he shall afterward repent and submit himself, the Church is always ready to receive him into her Bosom again, there to nourish, and provide all Things for him, that he may be saved.”

I have transcribed thus largely from this pious Bishop, who understood the Church of England much better than all her Adversaries, that you may be able to judge, whether her Discipline be such a vile Thing as Mr. Hobart and other unruly Talkers, would persuade you. And I appeal to you, whether you would not rather be tried by your Peers, and by the known Laws of the Land, as an *Englishman*, than in a Council who have no Rule to judge by, but what they carry in their Breasts and fike in the Bible; so that you know not, by what Law you are to be tried, till Sentence is past. Hence it is that in one Country, that is called *Hereb*, which in the very next is esteemed *Orthodoxy*: And Ministers are silenced, and turned out of their Posts in one County, for preaching such Doctrines, as in the next County are esteemed precious Doctrines of *Free-Grace*. As you may see in *New-Haven* and *Fairfield* Counties. Now nothing can be more tyrannical and arbitrary than such Courts, or Councils, who judge by no Law but what they make at the Time of judging.

As to our Discipline in this Country, which Mr. Hobart says is none, and I acknowledge it is imperfect, for want of the Presence of a Bishop, which Imperfection, I hope, we shall not much longer labour under; yet imperfect as it is, it is much better than the Discipline of the *Presbyterians*: For when the highest ecclesiastical Court among you, have deposed a Minister, or excommunicated a Number of Laymen, and given them up to Satan, they value it not a Rush; for if the silenced Minister can but keep in with his People, he will keep his Station, preach, and administer the Sacraments, in Defiance of your Sentence; which is proved by Mr. *Rebbins* at *Branford*, whom you both silenced and excommunicated. And when your ecclesiastical Council hath given a Number of zealous Souls to Satan to be buffeted, they will choose them a Minister, and get him ordained, and form themselves into as regular a Church as any among you: As you may see at *Guilford*. So that all but *Bigots* see, that your Discipline is less than a Shadow, if less can be. But with us it is not so. Our Bishop has a Patent from the King to exercise Jurisdiction in this Country: He appoints Commissaries in each Government; who can call any Clergyman to Account for Misdemeanors, and, taking to his Assistance the neighbouring Clergy, can suspend him. And if after the Bishop has silenced him, he still persists to officiate as a Minister of the Church, the King's Officers may be obliged to apprehend and imprison him.

him. Because the Bishop is the King's Minister, as well as Christ's; whereas your's are neither, as I fear. And, for my Part, I use the same Discipline now, as I did when a Dissenter; that is, I always refuse to give the holy Sacraments to those whom I judge to be unworthy, and with whom the Congregation is offended. And this is the Practice of all our Clergy.—And therefore, for Mr. *Hobart* to stuff his Address to us with such Accusations, as we all know to be untrue, and groundless Calumnies; discovers no more Wisdom, than Honesty; provided he had any Design to convince, or persuade us to desert the Church.

Dr. *Tillotson* tells us, in one of his Sermons, That “the Zealots of all Parties have got a scurvy Trick of Lying for the Truth”—But tho’ Mr. *Hobart* is a little over-bearing, and dogmatical, yet I hope he is none of those Bigots.

As Mr. *Hobart* has raked together a large Heap of vulgar Trash, which he calls new, because no-body was ever so childish and weak as to put it in Print before; so he tells us of the Danger of being bro’t under the Burden of Tithes, if the Church should prevail in *New-England*. Upon which I would observe, 1. There is as much Danger of being brought under this Burden by the dissenting Ministers, as by the Clergy of the Church of *England*: For they teach the divine Right of Tithes at least as much as we do. The celebrated Mr. *Stoddard* published a Treatise to prove that it is as much a Duty to pay Tithes as to keep the *Sabbath*. 2. The Land in this Country can no more be tithed without the free Act of the Owners, than it can be alienated or taken from them. 3. It is but a Part of the Land of *England* that pays Tithes to the Incumbents, which Tithes is the Gift of former Owners; and is no Injury or Burden to the present Possessors; because they pay so much less for the Land as the Tithes amounts to. And therefore to suppose that this Country will pay Tithes the sooner for admitting the Church of *England*, is only to suppose that People grow more zealous and devout for Religion, by conforming to the Church of *England*.

As Mr. *Hobart* has undertaken to shew the Ways and Means by which the Church of *England*, if it should prevail, is like to debauch the Morals of this Country, and fill the Land with Wickedness, so another Method of doing it, he informs you, is, by their teaching their Children to Lie, as Part of their religious Education. From this Account one might conclude, that these Churchmen are the vilest Race of Mortals, that ever appeared on Earth; the *Hottentots* are good Christians in Comparison with them: What; teach their Children to Lie! and that as Part of their Religion! This is foolish, as well as wicked; for Children will learn to lie of themselves; it is needless therefore to instruct them how to lie. Well but wherein

wherein do we act so wicked a Part? Why, he tells you, that we teach our Children the Catechism, wherein are these Words, *My God-fathers, and my God-mothers*; when perhaps the poor Child was baptized at Meeting, and so had no God-fathers or God-mothers; and thus the Child, every Time he repeats the Catechism, tells a most wicked Lie. Did ever the groaning Mountains bring forth a more ridiculous Mouse! He informs us, That what he has offered in this Book is new, and we never thought on these Things before; but in this he is mistaken; I have long since heard this, and most of his other Arguments, in a Chimney-corner, but never did I expect to see them in Print; and in that Regard, I confess it is new. And I will undertake to answer it, when Mr. *Hobart* has let me know, why he will suffer young People, with the rest of the Congregation, to sing, or say, *David's* Words, *I have been young, and now am old*? This according to his Reasoning, is teaching them to lie, as Part of their religious Worship. Besides, every Child who is baptized, tho’ at a Meeting, hath really *God-fathers and God-mothers*; for such are they who obtain Baptism for them, whereby they are born again. And I must confess, I have often taught unbaptized Negroes to repeat those Words in the Catechism, *My God-fathers and my God-mothers in my Baptism*.—But I never found that any one of them thought themselves to be baptized ever the more for that, or discovered a stronger Inclination to Lying. But this is too silly an Affair to spend Time upon.

I’ll come to another Source of Wickedness, which, in his Opinion, the Church opens upon the Land. He tells us, p. 77. He has been informed that some Clergymen, in their marrying Slaves, use the Form prescribed in the Book of Common Prayer, in which Office the Man says to the Woman, *With all my worldly Goods I thee endow,—when he and all present know, that neither of them have, or are capable of having, Property in any Thing whatever.*

Here he carries the Matter a little too far, in saying, That they are *not capable of having Property in any Thing whatever*. For he who is now a Slave, is certainly capable of being made free; and so of having Property in a large Estate: And therefore I am humbly of Opinion, that there is no Prophaneity in the Man’s solemnly promising to make his Wife Copartner with him in all his worldly Goods, if ever it should please God to bestow an Estate upon him: Which Event is not only possible, but has often happened.

Again, He upbraids us, That we have not the Choice of our Ministers. And I answer, there is very good Reason for it, viz. Because we don’t maintain them. And Beggars don’t expect to be Choosers. But all those Churches who maintain their Ministers, have, or may have, the Liberty

berty of choosings, as much as any dissenting Congregation whatever. And in those Churches where the Society support the Minister, they are always very willing to gratify the People in their Choice, if it be not very unreasonable.

As to that idle Tale Mr. Hobart has told of a certain Clergyman who would not have come into this Country, if he had had but *five Shirts*. It is easy to parallel it by the Story I have heard of a *New-England* Presbyterian Minister and Writer against the Church, who when he came first to his Parish, was in such a *shiftless Pickle*, that some good Women (it is said) went about begging Shirts for him: Tho' he has much improved in his Fortune since. But I'm ashamed to take Notice of any more of this childish and contemptible Stuff.

I will come now to a very serious Question which he has put to our Consciences, *Are you, says he, really willing that New-England should become, in Point of Religion, a Barbados, or a Jamaica, — Let Conscience give the decisive Answer.* p. 70.

To this my Conscience answers, No: But I heartily wish, that *New-England* was like those Parts of *Old-England*, where there are none but Church People; and no Parts of the Earth excels them for what St. James calls, *pure Religion and undefiled.* — This Question supposes, that the Wickedness of those Islands is owing to the Church of *England*; which no Man of Sense can believe. Did the Inhabitants of those Islands universally and heartily conform to the Worship and Rules of the Church, they could not fail of excelling *NEW-ENGLAND* in Piety. The Misery of those Islanders is, That Multitudes of them are of no Religion, and of them who call themselves Churchmen, many perhaps have little else to shew for it, but the Name. But it is impossible for a particular Person, or People to take a more effectual Course to excell in all christian Virtues, than to be Churchmen in Deed, that is, diligently attend on the Worship, embrace the Doctrines, and obey the Laws of the Church. And it is owing to nothing else but their being ignorant and not knowing what the Church is, that makes any serious Souls hate the Church of *England*, and account Conformity to it a loose Way.

Mr. Hobart says, That in conforming to the Church, we neither obey God nor the King. But I am afraid he disobeys both, by his Non-conformity. To instance in one Particular, you know his present Majesty was pleased by our Governour to lay his Command upon all Ministers, that in all *Collects, Litanies and Prayers for the Royal Family*, we should use these Words, *Their Royal Highnesses Frederick Prince of Wales, the Princess of Wales, the Duke, the Princesses, the Issue of the Prince and Princesses of Wales, and all the Royal Family.* Now, as far as I can learn, your Ministers

Ministers never use these Words in any *Collect* or *Litany*. For they suppose it is unlawful to use a Form of Prayer imposed upon them by the highest Power on Earth: And so make Conscience of disobeying both God and the King.

He insists very pathetically upon that Topick, That in conforming to the Church, we don't grow more religious; he instances in *Stratford*, the oldest Mission in *Connecticut*, and asks, *What good Effects has it produced in Stratford? Will it be pretended that the People in general are become more sober, and seriously religious? Are there fewer Prayerless Families than there were thirty Years ago?* p. 134.

This appears to me, but a weak and unsatisfactory Way of reasoning: And I wonder any Man of Sense should think it worth publishing. For it goes upon this Supposition, That it is not worth while to exchange a mean and despicable Way of Worship, for one which is infinitely more excellent, unless the Exchange will make People good and virtuous in every Respect; which is evidently a false Principle. It is Reason enough to make an Exchange, if it will make us much better in some Respects, and no worse in any.

It is a vulgar Error which Mr. Hobart insists much upon, viz. That must be the best Way of Religion, the Professors of which live the best Lives. But a Man may with half an Eye see, that this is not true. The Jews in Christ's Day were generally a very wicked People; yet professed the only true Religion. Some Hereticks have lived very good Lives. And some Men who have the justest Notions of Religion, are very bad in their Morals. The Quakers generally are more innocent and inoffensive, more free from Drunkenness, Swearing, Luxury, and all Extravagancy, than any other Sort of Dissenters. They are the most remarkable for their Gravity, Sobriety and Charity amongst themselves, and brotherly Love.

How common is it for Men not to live up to the Truth they believe, but hold it in Unrighteousness: And therefore if we act up to this Principle, it will lead us into the grossest Heresies and Schisms. Many of the religious Orders in the Church of *Rome* far exceed Protestants in Austerities, Self-Denial, and Devotion. Hence they advance it as an Argument against us, that they Papists live better Lives than we Protestants do; therefore their's is the best Religion. The *Novatians*, those Schismatics from the primitive Church, called themselves the *Pure*, or *Puritans*; and those of the catholic Church they called the *Carnal*. And they did really exceed other Christians in the Strictness of their Discipline. And indeed it is no new Thing, for Schismatics to pretend to greater Purity than others, and under that Pretence to separate from the Church.

But feeling he has laid it home to our Conscience, and asks what we have gained by the Exchange, I answer,

1. I have by this Change gained perfect Satisfaction in my own Conscience, that I have now Authority from Christ to act in his Name, and as his Ambassador: Whereas had I remained with you, and had the same Sense of the Matter as I now have, and (I think) cannot help but have, I fear I should have *perished in the Gain saying of Core, Jude &c.*

2. I have gained a vastly better Way of worshipping God. I confess, when I came into the Church, it was not so much from a Sense of the Excellency of the Liturgy, as from the Consideration of the Necessity of a regular Ordination; but now that I have experienced it, I find so much more of the Spirit of Devotion in the Use of it, that it is not easy to be exprest. And I verily believe, that there is scarce One in a Hundred of the dissenting Ministers, if they had made the same Tryal, but would be of my Mind. It is want of Experience that is the only Cause of Aversion to the Liturgy.

3. I have gained a juster Notion of Christianity by the Church, than I ever could learn by the Dissenters. In particular, Such are the shocking Absurdities of *Cabotinism*, as it is taught in most dissenting Meetings, that I believe Thousand, as well as I, may thank God, that by the Doctrine of the Church they have been preserved from Despair on the one Hand, and Scepticism and Infidelity on the other. In saying these Things, I don't judge, censure or condemn your Ministers, or mean to insinuate that they cannot be saved: For that is a Sin of Ignorance in another which in me would be a damning Crime. And I am so far from judging, that you cannot be saved in your Way, tho' erroneous, that I believe that even the *Papists* may be saved, *tho' as by Fire*; yet would not I be a Papist, tho' Salvation is to them possible, for the World.

But to return, He supposes, there is as much *Drunkenness, Uncleaness, Quarrelling, and Swearing in Stratford*, as there was before the Worship of the Church of England was set up there. Now supposing this to be so, yet if they who conform to the Church, worship God much more decently, and devoutly, and are better instructed in Christianity than they were before; and if many of them are in all Respects better Christians than otherwise they would have been, and even their dissenting Neighbours, have made greater Proficiency in christian Knowledge than is to be found in those Parts of the Land where the Church of England has never come: All which Things I am persuaded are true; then they have made a very good Exchange.

I believe, you will perceive, the Weakness of this Argument, by letting an Independent manage it against a Presbyterian. *Stratford* was first settled

tled by Independents; after most bitter quarrelling for some Years, the Presbyterians got the Ascendant. Thirty Years after this Change, an Independent might, with the same Reason, challenge the Presbyterians, as Mr. Hobart vapours over us. He might use the same Argument, and say, *What good Effect has this Change produced? Are there fewer prayerless Families than there were formerly? Is there less Pride and Extravagance?—If all these Questions must be answered in the negative, then the Change has done no Good.* Whereas it is impossible for any Man to know what Degree of Virtue may be the Effect of such a Change. If the Change be from Error to Truth, that is a sufficient Reason to make it. God only knows what practical Effects it may have on the Hearts of Men. Besides when the Change is once made, it may last for many Hundred Years, and that Seed which the pious Society have sowed in *Stratford* may yield Fruit in many Generations to come; and in many Places besides *Stratford*. And tho' it be small as a Mustard-seed now, yet in present Generations it may become as a great Tree. We must do our future Duty, and leave the Success to God.

He argues, That the Society have spent many Thousand Pounds in vain upon *Stratford*, there being now as much Wickedness committed in that Place, as there was before they open'd a Mission there. And by the same Argument I can prove, that we in *Fairfield* have expended many Thousand in vain upon Mr. Hobart: For in this Town there is as much *Drunkenness, Swearing, Uncleaness, and Quarrelling*, and as many *prayerless Families*, as there were before he came here.

Lastly, In Answer to his Challenge, I seriously declare, as I have been both a Dissenter and a Churchman, so I have had the Opportunity to be intimately acquainted with Numbers of both Persuasions, and I know many Persons who, having been bred Dissenters, have for some Years past joined in Communion with the Church, and these Persons, as far as I can discern, have greatly improved in Virtue by the Change; and do very much excel any Dissenters I ever knew in true Godliness. I would not have published this Observation, had not his unseemly Boasting and Challenging compelled me to it. And it would be very strange if it should not be so, for Christianity, as taught in the Church, has a much greater Tendency to make Men excel in Virtue, than as it is taught generally in Meetings.

Before I conclude, I will presume to offer a Word or two of Advice to Mr. Hobart, for which I shall make no Apology, he having taken a much greater Freedom with his Betters. The first is, That when he writes against to assert nothing for Truth, which he himself and we all know to be false, nor to advance that for an Argument, which he knows is none. I give him not this Advice merely because it is wicked to do so, but because it

it is impolitic and imprudent. For when we perceive that his Design is to deceive and cheat us into his own Opinion, and what he esteems Right, it will prejudice us against any good Arguments which he may have in store for us. Thus when he refers us to the *famous Story of the Nag's-Head Consecration*, we think it is impossible but that he should know that it is an impudent Falshood, because the Author from whom he had it tells him so, and proves it.

So, when he tells us, The Parliament *unmade* the Bishops, and therefore Laymen may make Bishops, as well as *unmake* them. We think he cannot be so weak, as to suppose the Parliament did so much as pretend to unmake them. So when he tells us, There is no Discipline at all in our Churches, and many such Things, which we constantly see are not so, tho' he might have a good Meaning, because he intended to serve a good Cause, yet it was imprudently done; because every Body, who knows any Thing of the Matter, knows the contrary to be true. And therefore tho' it may tickle the Fancies of some *Zealots* to hear a great many scandalous Stories of the Church and Churchmen; yet will it not convince one understanding Churchman, but rather prejudice him against your Cause.

Again, I desire that he would not call that a great Crime in one of us, which he accounts a Virtue in one of his own Party. Thus he represents it, as a great Wickedness in a Churchman not to go to Meeting, when he has not an Opportunity to go to Church. And yet it is well known, that a Dissenter is not the worse but better esteemed for never going to Church, tho' he often might do so, when he has not an Opportunity of going to Meeting. I well remember, while I was a Dissenter, I was at an Association or Meeting of Ministers, who jointly wrote a Letter to the Presbyterians at *Reading*, exhorting them not to go to the Worship of the Church of *England*, which was often performed in the Place, altho' they had no Meeting or Minister amongst them. Now if it be a Virtue in you, how can it be a Vice in us? We differ as much from you, as you do from us.

Let us now hear the Conclusion of the whole Matter: Mr. *Hobart* has charged us with Schism, which implies, That we were of them, and obliged to continue with them, but without any Reason have departed from them. Neither of which Things hath he proved. Many of us never were of them or with them. For my own Part, I never was one of them, tho' a Dissenter from the Church of *England*. For I never believed their Doctrines, or owned their Confession of Faith or Catechism, or submitted to their Constitution, so called.—And I never left them, but was thrust out from the Post I was in, for no other Crime, but because I was reconciled to that Church, which Mr. *Hobart* seems willing to call our *dear Member*.—And

—And as to those who were once of them, but now have joined in Communion with the Church of *England*, if he would have convicted such of Schism, he should have proved, that they had no Reason for so doing; and that neither the ministerial Authority, nor the Worship, nor Doctrine of the Church is preferable to that of the Dissenters. Now, has he done any Thing like this? No: Indeed as to the apostolic Authority of the English Bishops, he has attempted to prove that they have none, but what Laicks gave them, when they *unmade* some Bishops, and made others; and consequently that they are in the same State with the *non-anglicis Bishops*. And if the Case be really so, this may unite us all: For the Consequence is unavoidable, if the Succession has been broken, and the apostolical Power lost, then neither the Bishops of *Old-England*, nor those of *New-England*, are Christ's Ambassadors, or have any Right to act in Christ's Name, and therefore we may e'en all turn Seekers, and wait for the Coming of new Apostles.—And as for the other two general Reasons of our coming into the Church, *viz.* The Excellency of it's Worship and Doctrine, he has not offered one Word by Way of Objection. I therefore now appeal to you to judge, if any Thing more can be needful to clear us from his Charge of Schism.

Upon the Whole, I can't but admire the singular Courage of this Writer; The Church he calls a Separation, wicked Schism and Faction; and yet his Majesty King *GEORGE* is at the Head of this Faction and Schism, and consequently is the Arch-Schismatick, having sworn to maintain it in this Country as well as in *England*: As you may see in the Appendix.

To hear a confident Schismatick make such an awful Clamour of Schism against his Neighbours, because they have repented of real Schism, and are returned to the Unity of the Church: This, to use their own Words, is with me all *perfect Force and Comedy*.

I am not insensible, that some People will reproach the Doctrines I have now advanced, by calling them the peculiar Tenets of *Higb-Flyers*, and say, that the former excellent Bishops of our Church held no such Notions; for this Reason I have chosen to transcribe so much from Bishop *Beveridge*, who is much and justly esteemed by the Presbyterians in this Country, and with whose Words I shall conclude this Address. * Thus spake that pious Bishop, "Let any one that hath a due Sense of Religion, and a real Desire of Happiness, let such a one make Trial of our Church, but for one Year; let him constantly read the Scriptures, in the Method that she prescribes; let him constantly use the Common Prayer, according to her Directions; let him constantly observe all her Fasts and holy Days; let him receive the Sacrament as often as she is ready to administer it;

* *Bee.* Sermon. VI. v. l. p. 61.

“ and perform whatever else she hath been pleased to command ; let any Man,
“ I say, do this, and then let him be against our Church if he can : I am con-
“ fident, he cannot. But our Misery is, that none of those who are out
“ of our Church, and but few of those that are in it, will make the Experi-
“ ment : And that is the Reason that those are so violent against her, and
“ that so indifferent for her.
“ And again, “ This is, (says he) a Church so exactly conformable to
“ the Catholick in all Things, that none can separate from her without
“ making a Schism in Christ’s mystical Body, and consequently endangering
“ the Salvation of his own Soul. A Church so far exceeding that of *Rome*
“ and *Geneva*, that would either Papists or Sectaries lay aside their Preju-
“ dices, and impartially consider what our Church is, and compare it with
“ their own, they would need no other Arguments to persuade them to re-
“ turn unto her, and to live and die in constant Communion with her.
“ A Church, to say no more, as orthodox in it’s Doctrine, as regular in
“ it’s Discipline, as grave and solemn in it’s Worship, as agreeable to the
“ Scripture Rules, as well accommodated to the whole Design of the Gos-
“ pel for the bringing of Souls to Heaven, as any Church in the whole
“ World.
“ And speaking of Schism, He says, “ As for Schism, they certainly ha-
“ zard their Salvation at a strange Rate, who separate themselves from
“ such a Church as our’s is, wherein the apostolical Succession, the Root
“ of all christian Communion, hath been so entirely preserved, and the
“ Word and Sacraments are so effectually administred ; and all to go into
“ such Assemblies and Meetings as can have no Pretence to the great
“ Promise, *Matth. xxviii. 20. And lo ! I am with you always, even to the*
“ *End of the World.* For it is manifest, that this Promise was made only
“ to the Apostles, and their Successors to the End of the World. Where-
“ as, in the private Meetings, where their Teachers have no Apostolical,
“ or Episcopical Imposition of Hands, they have no Ground to pretend to
“ succeed the Apostles, nor by Consequence any Right to the Spirit which
“ our Lord here promiseth ; without which, altho’ they preach their
“ Hearts out, I do not see what spiritual Advantage can accrue to their
“ Hearers by it. And therefore whatever they may think of it, for my own
“ Part, I would not be without this Promise of our Saviour for all the World,
“ as knowing, that not only my self, but the whole catholick Church is highly
“ concerned in it, it being by virtue of this Promise, that the Church is con-
“ tinually acted, guided & assisted by the Spirit of God, and so the ordinary Means
“ of Grace are made effectual to Salvation ; which otherwise would be of no
“ Force or Efficacy at all : And therefore, to speak modestly, they must
“ needs run a very great Hazard, who cut themselves off from our’s, and by
“ Consequence from the catholick Church, and so render themselves un-
“ capable

“ capable of receiving any Benefit from this Promise, or from the Means
“ of Grace which they do, or may enjoy.
“ — Upon these therefore, and such like Considerations, I humbly ad-
“ vife and beseech you all, in the Name of Christ your Saviour, and as
“ you tender your Salvation by him, that you would not hearken unto
“ those who go about to seduce you from our Church ; but that you
“ would continue firm and faithful to it. For so long as you do so, I
“ dare undertake for you, that you are in the ready Way to Heaven.
“ But if you once forsake that, whither you will next go, I know not ;
“ no, nor you neither.
“ But when I speak of your continuing firm and faithful to our Church,
“ I do not mean, that you should only talk high for her, much less in-
“ veigh against her Adversaries, or damn all those who are not of her
“ Communion. For this is contrary to the divine and apostolical Spirit
“ that is in her. Which is a Spirit of Meekness and Soberness and Charity.
“ But my Meaning is, That you firmly believe whatsoever she, from the
“ Word of God, propounds as an Article of Faith, and faithfully perform
“ whatsoever she, from the same Word, requires as a necessary Duty
“ to God, or Man ; and by Consequence, so live in the Communion of
“ our Church, as to live up to the Rules and Constitutions of it.
“ And oh ! That all who profess to be of our Church, wheresoever they
“ are, would for the future do so ! What a holy, what a happy People
“ should we then be ? How pious towards God, how loyal to our Sovereign,
“ how just & charitable towards all Men ? This would be the Way to con-
“ vince our Adversaries, of their Errors & Mistakes, when they see how far
“ we excel them in Virtue & good Works. And this would be the Way too,
“ to secure our Church against all the Attempts that Men or Devils can make
“ upon her. For then our Lord himself would delight to dwell among
“ us, and always be present with us, not only by his Spirit, but by his
“ Power too. And if he be with us, we need not fear what Flesh can do
“ against us ; so that we may lay it down as a most certain Truth, That
“ our Church can never be destroyed but by itself. For if we do not first
“ fail of performing our Duty unto him, before Christ will never fail of
“ performing his Promise unto us. But how proud, how malicious forever
“ our Adversaries are, and whatsoever Designs they may carry on against
“ us ; He that sitteth in the Heavens, will laugh them to scorn, our Lord
“ will have them in Derision : He will abate their Pride, and assuage their
“ Malice, or else confound their Devices, so as to make them fall them-
“ selves into the same Pit that they dig for others. And notwithstanding
“ all their Endeavours to the contrary, he will settle our Church upon
“ such Foundations, that the Gates of Hell itself shall never be able to
“ prevail against it.” *A M E N.*

